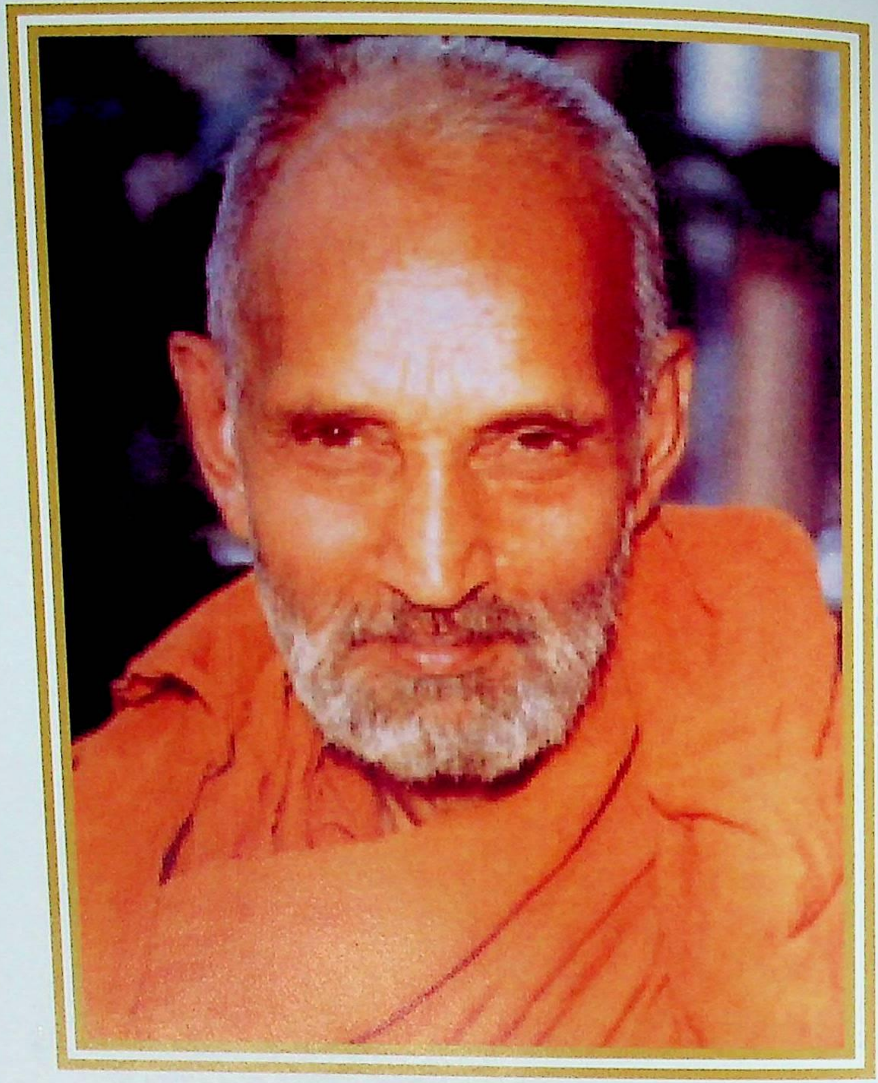
A Dictionary/Panorama of Spiritual Science
–Ādhyātma Vidyā

(Companion of Ādhyātmic Jeevan Padyāwalī)

By: PARAMHANSA, VEETRAGA, BRAHMANISHTHA

SWAMI DAYANAND GIRI JI MAHARAJ



Swami Dayanand 'Giri' Ji Maharaj

(19th March, 1919 - 23rd Nov., 2004)

A Dictionary Panorama o Spiritual Science

Ādhyātma Vidyā

(Companion to Ādhyātmic Jeevan Padyāwali)

By :

Paramhansa, Veetraga, Shrotriya, Brahmnishtha

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BRIEF LIFE SKETCH OF REVERSED SWAMI DAYANAND GIRI JI MAHARAJ

Swami ji was born in an affluent and religious Brahmin family at Hoshiarpur (Punjab) on 19th March. 1919. His father was noble and pious Civil Engineer widely known for his honest and religious way of life. From the very beginning Swami ji was unattached with the material world and at the tender age of 19, he left his home with absolute renunciation, in search of God and Real Truth of life. After about one year of visiting various places and seers, he arrived at Kailash Ashram Rishikesh (Haridwar) and met Maha Mandaleshwar Swami Vishnu Devanand Giri Ji Maharaj which marked the beginning of learning Sanskrit language and study of scriptures and spiritual books under his guidance.

Swami Vishnu Devanand Giri Ji, greatly impressed with his dedication, devotion and complete renunciation of wordly ways of life, always kept Swami Ji in his company and after about 3 years the Guru sent Swami Ji to Kashi (Varanasi) to learn deeply under the esteemed guidance of Swami Shankar Chetan Bhart Ji Maharaj, an authority on Sanskrit Language, Vedas, Scriptures and various other spiritual literature. At Kashi about 6 years of concentration on learning equipped Swami Ji with complete knowledge of his Cherished Subject (*Gnana* or *gnana*)

After spending about 6 years at Kashi, when Swami Ji returned to Kailash Ashram, his Guru highly impressed with his accomplishment and knowledge decided to pass on his religious mantle to him. Believing in the true spirit of renunciation, Swamiji regarded the mantle of Maha

Mandelshwar as shackles that might bind him to the external world and immediately left Kailash Ashram without informing anyone and went to Badrikashrama for *dhyana-samandhi* sadhna to realize the spiritual truth that he had intellectually acquired through his deep studies at Kailash Ashram Rishikesh and at Varanasi. There he practised *dhyana-samadhi* in the Beehadgufa, the famous cave of *yogasadhna* by the yogis, sitting in lotus posture for days together. His vivid decription of *Kamaloka, Brahamloka, Goloka, Vishnuloka* and *Shivaloka* are enough to convince that Swamiji himself and experienced these stages, had realized his true self, had successfully dispelled ten spiritual fetters and has imbibed in himself ten great powers of liberation . He has thus become as truly realized soul visualizing the presence of the same God (Narayana) in every living being and had become a truly realized soul.

Having attained self-fulfilment, Swamiji travelled on foot from Gangotri to Ganga Sagar along the river Ganga and then through the plains of Rajasthan, Punjab including Haryana and the hills of Himachal, Kashmir and Nepal visiting almost all well known religious places and saints. During last few year of his life, his travels were restricted to Haryana, Himachal and Delhi and he delivered spiritual discourses at the villages of Karala and Majri at Delhi and at Ambala City which were recorded and later published by the devotees. Swamiji himself also wrote in Hindi two volumes of *Adhyatmik Jeevan Padyavali* and dictated the present book which were also got published by the devotees. These books were later got translated into English and were published by the devotees for the benefit of non-

Hindi speaking people in India and abroad.

Upto the age of 80, Swami Ji travelled on foot without using any mode of transportation throughout India, Pakistan and Nepal. No Ashram or property has been made of acquired by Swamiji. During travelling, wherever night fell Swamiji used to spend his night at odd places, i.e. under the trees or in deserted and dilapidated places. Swamiji used to have meals only once a day after taking Bhiksha from five houses, in a Khappar (i.e. Coconut Pot). He never touched wealth and led the life of a true seer. He never met women alone and met them when accompanied by their husbands/guardians for spiritual purposes. He maintained this principle upto the end of his life.

Swami ji, compact of Real wisdom, knowledge of Truth & mysteries of Life, Simplicity, believer in absolute renunciation of the world even while living in this world of turmoil and turbulence, left this mortal world for his heavenly abode in early hours of *Devauthani Ekadashi* on 23rd Nov., 2004. His mortal remains were consigned into "JAL-SAMADHI" on 24th Nov., 2004 at 'Neel Dhara' of Ganga, Haridwar as per Swami Ji's Wishes.

Swami Ji has left behind no Ashramr, no moveable or immoveable property, and nor any type of belongings. But he has left lakhs of devotees who are blessed with knowledge of his unmatched teachings through his spiritual books, personal sermons and occasional discourses.

Publisher's Note

I feel great satisfaction to present the readers this book : A Dictionary/Panorama of Spiritual Science – Adhyatma Vidya (Companion to Adhyatmic Jeevan Padyawali) by Rev. Swami Dayanand Giriji Maharaj.

Realizing that insufficient knonwledge and misrepresentation of the truth have given rise to many doubts in the modern minds, Swami ji was requested by seekers of truth and devotees to simplify and explain the terms used in spiritual literature such as : Atma, Paramatma, Bhagwana, Maya, Prakriti, Brahman and so on.

Swami ji has been kind and gracious enough to create an awareness among the spiritual seekers through his continuous tireless & selfless efforts with rare energy to satisfy the spiritual needs to the religious people giving them his valuable directions with vision to walk ahead to reach the ultimate goal of life.

The detailed explanation of these terms in Hindi was dictated to blessed Sh. Surjit Nagpal ji by Rev. Swami Dayanand 'Giri' ji Maharaj during night time daily for about two hours in the light of candle (because in Swami ji's kutia there was no provision of electricity). After re-writing it Mr. Nagpal again got it corrected by Swamiji. After finally editing, he got published this book with kind permission and approval of Respected Sri Sheel Behanji Maharaj, President, Shri Anant Prem Mandir, Ambala City. The full expenditure of Hindi edition of this book was borne by Shri Anant Prem

Mandir, Shree Jeevan Mukut Trust, Ambala City.

First edition of this Hindi book was published in the year 1986 and subsequently, with the Ashirwad of Rev. Swamiji Maharaj it was revised and to printed in year 2003 after its thorough editing by Shri Anant Prem Mandir, Jeevan Mukut Trust Ambala City.

Keeping in view the unprecedent response from the English knowing spiritual readers for the other earlier books published in English Version, we were inspired to get this book also to be translated into English. For this purpose I (G.C. Garg) contacted Prof. A.S Mahajan who was a religious bent of mind and command over both English and Hindi. He immediately without any hesitation or reservation graciously agreed to take up this job, an humble service for the noble cause in the lotus feet of Revered Swamiji Maharaj. Learned Prof. A.S. Mahajan accomplished the translation with missionary devotion and zeal within a short period with utmost care and unmatched commitment and dedication. Spiritual seekers will remain indebted to Prof. Mahajan for this noble service.

In the mean-time Dr. B.L. Sharma Retd. Principal Kurukshetra University College, Kurukshetra who was basically professor of philosophy, joined Prof. Mahajan and offered his serviced to edit the complete manuscript of the book from philosophical point of view. Dr. Sharma, a noble soul and ardent devotee of Swamiji has many times attended discourses which Swami ji used to deliver during short stay at kutia near Brahm-Sarovar Kurukshetra

(Haryana). Blessed Dr. Sharma Went through the complete text of this holy book and sincerely and honestly edited in detail wherever needed. Spiritual readers will remains ever grateful to him for his selfness services.

It seems to me indeed a miracle that this task of translation with elucidation of terms used in *Adhyatmik Jeevan Padyavali* Book could have been completed within a short span of time. It could have been achieved only with the Grace of God and the Ashirwad and Blessings of Revered Swami ji Maharaj. This book is a valuable addition to the spiritual literature of philosophy.

My head bows in supplication at the Lotus Feet of Reverend Swamiji Maharaj with the realization how this enormous task of translation, seemingly impossible, has been accomplished. Further, it is a matter of overwhelming satisfaction that English Version of the holy books published till date has been accepted by devotees in India and abroad as is evident by letters of gratitude pouring in abundance from different quarters. This miracle could have been achieved with the Ashirwad and Blessings of Rev. Swamiji Maharaj alone. It is earnestly hoped that this recent book will also be welcome by the seekers of truth and the devotees of Swamiji Maharaj. This, I feel, must have been the wish of Rev. Swamiji's Maharaj for the benefit of the devotees who are not well versed with Hindi language.

Several devotees whose names have been given at the end of this book extended their moral and material support & assistance for this publication of this book for which I shall ever remain grateful to each and every one of them.

I humbly express my heartfelt gratitude at the Lotus Feet of Rev. Swamiji Maharaj for leading many ignorant souls on the path of salvation which is the ultimate aim and truth of life.

It is earnestly prayed to the Almighty God that the study of this book may kindle the spiritual urge of the readers.

In the end I once again express my heartfelt gratitude to the following noble souls and ardent devotees of Rev. Swamiji Maharaj who always graciously and generously extended their co-operation, guidance and inspiration to me to continue with the arduous job of publishing, and supplying all earlier books to the earnest spiritual readers.

Dr. A.C. Moudgil, Panchkula (Haryana), Dr. Uma Sangameswaran, P.O. Tatamangalam Distt. Palakkad (Kerala), Smt. Girija Sastry, Bangalore (Karnatka), Dr. B.N. Mathur, Pune (Maharashtra), Dr. Neelam Marwaha, P.G.I., Chandigarh (U.T.), Seth Panna Lal, prop., OSAW, Ambala Cantt, Prof. K.L. Gogia, Ambala City, Sh. Ashok Singhal, Chandigarh, Sh. C.L. Puri, Ambala Cantt (Haryana), Prof. Shyam Lal Singla, Ambala City (Haryana), Sh. Jai Parkash Mathur, Village Majri , Delhi-81, Sh. Surjit Nagpal, Ambala City (Haryana), Sh. Rameshwar Dass Garg, Ambala City (Haryana), Dr. C.R. Nagpal Principal (Retd.), S.D. College, Ambala Cantt. Dr. Surender Gupt of Ambala Cantt, Prof.

M.L. Sharma Lecturer (Retd.) in English, S.A. Jain College, Ambala Cantt, Late Sh. B.R. Oberoi, Ambala City (Haryana) and other spiritual seekers of India & abroad.

G.C. Garg
Registrar (Retd.)
Technical Education Haryana
Chandigarh

March 19, 2010
Ambala City

AUM SHRI PARAMATMANE NAMAH

I make my obeisance to Venerable Swami Dayananda Giri Ji Maharaj who was a self-realized (Atmajnani) and God-realized (Brahmajnani) Mahatma possessing all the virtues of Sthitprajna described in the second chapter of the Gita. His life and teaching were for the moral and spiritual upliftment of mankind (*Lokasangraha*). Thousands of people who came into his contact felt inspired to live a truly religious life as per his instructions performing all their duties mindfully and avoiding all wrong thoughts, wrong feelings and wrong actions, and making constant vigilant efforts for acquiring noble virtues. I am one of those fortunate persons who had seen him giving spiritual discourses sitting in lotus posture like Lord Buddha.

It is a matter of great satisfaction and delight to all those interested in spiritualism and the spiritualistic wisdom of the ancient Indian sages and the great masters of spiritualism that swamiji's spiritualistic wisdom has been preserved in the form of books by the efforts of his devotees. Acknowledging his indebtedness to the ancient Indian sages and the great masters of spiritualism Swami ji used to say that whatever wisdom people would find in these books is infact the wisdom of the ancient India sages or seers. However, for us the old wisdom contained in his books is new because it was not known to use and because it has come out from his personal spiritual experiences. All that he says is not just what he had read in the great works of Vedanta and of other spiritualistic thought of India and the west and what he had intellectually comprehended but it is that which he had seen (*Drsta*) directly in his self during his meditations.

Swami ji's published works are the following :

1. A collection of spiritual Discourses in two volumes in Hindi and four volumes in English.

2. Adhyatmic Jeevana Padyavali : two volumes in Hindi; only one volume in English.

3. Adhyatmic Jeevana Padyavali ki Katipaya Avashyaka Sanjnaon ka Vishada Vivarana.

The subject-matter of all the works of Swami ji is Spiritual Science (Adhyatma Vidya) which deals with spiritual philosophy, spiritual psychology and practical guidance for spiritual way of life.

It is the 3rd of the above mentioned books which is now being published in English Version. Its Hindi title in English literally would be *Elucidation of The Meaning Of Selected Terms of The Padyavali* :

During Sadhna while doing study of Self (Svadhyaya) a seeker often faces such concept/terms as Jiva, Atma, Paramatma, Brahman, Ishwara, Bhagawan, Maya, Prakriti, Advaita, Vidya, Prajna, Jnana, Trsna, Dharma, Dhyana, Samadhi, Bandhan, Mukti, Nirvana etc. Each of these concepts has special significance for an aspirant.

By way of explaining the meaning of these terms and some other terms swami ji has discussed in rich details the nature of worldly life as the life of bondage and suffering, its fetters, the two-fold passion, *bhavatrshna* and *vibhavatrshna* – which along with the fetters of nature govern the worldly life with their forces and which also condition the cycle of birth and death. Contrasting spiritual life with the wordly life Swami ji has vividly described the ultimate goal of human life as the pereneal bliss of the self realized as of the nature of knowledge, the attainment of which could be possible only after getting deliverance from *ajnana* or *avidya*, the two-fold passion of *bhavatrshna* and *vibhavatrshna*, the fetters of nature such as attachment, aversion, delusion etc. All that is required for living spiritual life or doing *Sadhna* has been discussed in this book.

The present book is of the type of a manual and, as its title in Hindi suggests was written as a companion of Adhyatmic Jeevana Padyavali which is Swami ji's magnum opus, a classical work of spiritual science in Hindi. The essence of Padyavali is contained in the present book. It thought-content is sufficient to understand all psychological factors which hinder one's spiritual life and also to understand how one can live a truly religious life, free from worldly tensions. The book is a guide book for the seekers of any sect. or belonging to any Guru who advocates the ancient Indian wisdom.

Swami ji has exhorted the readers again and again that just by listening to the discourses of just by reading the books one cannot get release *(mukti)* from the worldly fetters; for that one has to first comprehend each of these fetters closely and then he has to develop will and energy for getting rid of them. Great intellectual and spiritual effort, and a capacity to sit for meditation in a firm posture for sufficient time bearing the pains of *Sadhana* are required for this. Without the release from the fetters of worldly life, the blissful knowledge soul will not be manifested.

Any one who reads this book with devotion and attention will be able to comprehend all the basic concepts of spiritual science intellectually and may feel inspired to study Swami ji's *Padyavali* and his discourses, and thus may develop interest in spiritual science and on orientation for spiritual way of living. Once experiencing the benefits of living spiritual life or a truly religious life in terms of better physical, psychological and spiritual health and in terms of harmony within and harmony in his relations, he may continue his study and practise *Sadhna* - for further spiritual enlightenment.

For the benefit of the non-Hindi aspirants and the persons inquistive of spiritualism, this book is now being published in English Version. The job of translating the Hindi version of the book into English was not a easy one in view of very long sentences of complex syntax of Hindi Version expressing condensed thought content. It required not only the adequate knowledge of both the languages but also qualities of devotion and patience which could be possible in a person life Professor A.S. Mahajan, a sincere and honest devotee of Swami ji. In undertaking this assignment there could be no ulterior motive except Prof. Mahajan's love for Spiritual Knowledge and his devotion to Swami Ji Maharaj.

The opportunity for editing this English Version was provided to me by the grace of the invisible spirit of Rev. Swami ji and by the affectionate regards of Shri Gyan Chand Ji Garg, a great devotee of Swami ji who is single handedly managing publications of Swami ji's books. I have deep appreciation for him.

I acknowledge my indebtedness to Dr. Himmat Singh Sinha ex-chairman dept. of Philosophy, Kurukshetra university, kurukshetra for sparing some of his valuable time for reading twenty five pages of the script and for suggesting correction and improvement in the expression.

All efforts have been made to make the translation intelligible and smooth without in any way sacrificing its faithfulness to the original.

Perfection in the translation cannot be claimed. The scope of improvement in any work always remains. However, it is hoped that its reading will be smooth and the reader will be able to comprehend its thought -content to his satisfaction and delight.

10th March 2010
Kurukshetra

Dr. B.L. Sharma

PREFACE

The present book Dictionary/Panorama of Spiritual Science is English translation of the same book in Hindi dictated by His Holiness Swami Dayanand Giri Ji and published by Reverend Sheel Ji Maharaj, President Siri Anant Prem Mandi, Sh. Jeevan Mukt Trust, Ambala City.

Reverend Sheel Ji has been a source of spiritual sustenance to thousands of people all over the country and has herself been a great scholar and practitioner of spirituality. Greatly impressed with the Verses of Divine Spiritual Life written by His Holiness Swami Dayanand Giriji, she requested Swamiji to elaborate important terms used in the book for a better understanding of the book. She deputed Sh. Surjit Nagpal ji, an ardent devotee of Sri Anant Prem Mandir, Ambala City to go daily to Swamiji and take dictation regarding the elaboration of all important terms used in the *Verses of the Divine Spiritual Life*. The credit for bringing out this book goes entirely to Reverend Sheel Ji Maharaj and Sh. Surjit Nagpal Ji an ardent devotee. This is perhaps the first book in which such important spiritual terms have been elucidated in a very simple and clear language. I humbly bow my head to both of them for this significant contribution to the cause of spirituality.

The main aim of this book is to enable a spiritual striver to understand clearly the terms that are used for the development of spiritual life and to establish their spirit in the inner self so that he can easily identify and eliminate the natural impulses and provocations from his mind. On first reading, these terms appear to be very familiar but it is very essential to imbibe their spirit if one seeks to adopt them in one's life. This book will certainly prove very useful to a spiritual striver to learn how to turn away from spiritual fetters and how to develop the great powers of liberation.

Many terms such as *Nirvana, Jeeva, Brahaman, Atma, Parmatma, Bhagwan, Ishwara, Maya, Prakriti, Trishna, Raga, Dwesha, Vidya, Avidya, Punya, Papa, Mukti, Bhagya, Purushartha, Sanskara, Vasna, Viveka* etc. have been used in *Verses of Divine Spiritual Life* and some book was needed to elucidate their meaning and spirit so that a spiritual striver might imbibe their spirit to develop his spiritual life. Words like Paramatma, Ishwar, Bhagwan seem to be synonyms but a deeper level they are distinct from each other and this very distinction has been clearly brought out by Swamiji. Similarly, vivid distinction and gradation of *kamaloka, Goloka, Brahmaloka, Vishnu loka*. Shiva loka could be made only be a yogi who had personally experience the transition through those stages and Swamiji thus has shown the path of the spiritual strivers through this invaluable book. The more a spiritual striver studies and analyses this book, the more will he be inspired to have a deeper understanding of these terms and adopt them in his life. If a person meditates over the meanings of these terms in solitude and adopts them in his life, he'll surely develop right knowledge and the path of supreme salvation will be clearly visible to him.

Verses of Divine Spiritual Life written by Reverend Swami Dayanand Giri ji is a harmonious mix of spirituality, divinity, pshycology, epistemology and a source of spiritual guidance to the readers. The verses have been elaborated in this book in a clear and lucid style, Reverend Sheel Ji Maharaj deserves our immense gratitude for publishing this book in Hindi where in Reverend Swami Ji has elucidated the spiritual terms used in his book Verses of the Divine Spiritual Life. However, readers not fully familiar with Hindi Language were deprived of this benefit. Sh. G.C. Garg, who has dedicated his life of spread the teachings of Reverend Swamiji realized this problem and I was frotunate enough to be chosen by him for translating this book into English and I am grateful to Dr. B.L. Sharma, Former Principal K.U. College, Kurukshetra for his revision, corrections and amendments in my translation. With the blessings for Reverend Swamiji and dynamic persistence of Sh. G.C. Garg, the book is now present before the readers and I appeal to them to be indulgent in whatever drawbacks may be there in my translation. I hope this book will help English knowing readers to derive full benefit from Verses of Divine Spiritual Life and inspire them to turn towards spirituality.

10th March 2010
Ambala Cantt **A.S. Mahajan**

NIRVĀṆA

(Perfect freedom from worldly bondage complex or ultimate peace)

'*Nirvāṇa*' literally means extinction. A lamp starts blowing out when the oil in it is exhausted. The insatiable worldly passion or desire to obtain something from the world is like oil and the body is like the lamp. As long as the expectations from the world persist, the lamp of knowledge of sufferings in this world will continue to burn. If through knowledge of truth we observe this world merely as misery, and the insatiable worldly passion and worldly expectations come to an end, the possibility of rebirth and living in this world will be over for ever. The mind that was bound to know something or the other in this world will then be spontaneously at rest and instead will manifest itself as consciousness or pure knowledge. This is known as Liberation ('*Nirvāṇa*'). In order to attain liberation, a person must know all the fetters that bind him to the world, identify each of them closely and also attain the strength of the intellect (*Buddhiḥ*) to liberate from these fetters. As long as one's mind doesn't realize that a man bound by worldly fetters faces only miseries, and the liberated person, free from all miseries, attains eternal bliss, he won't have the genuine desire for liberation. Therefore it is most essential at first to know what these fetters are. Any object or any state that binds a person to the world is called a fetter. All these fetters are mentioned in the scriptures as:-

1. Dṛṣṭibandhana (Wrong Viewing or Feeling)

2. Saṁśaya (Doubts/Suspicions/Fears)
3. Śīlavrata-parāmarśa (Undue obligatory consideration for rules and conduct.)
4. Rāga (Kāma-rāga) (Affection/Attachment)
5. Dveṣa (Malice/Ill-will/Aversion)
6. Rūpa-rāga (Love of forms/Love of objective sphere)
7. Arūpa-rāga (Love of formless sphere)
8. Moha (Delusion or Bewilderment)
9. Māna (Pride/Ego/Arrogance)
10. Avidyā (Spiritual Neoscience/Ignorance)

These are ten fetters in all. Their essence is as follows:-

Nirvāṇa means end of worldly life like the blowing out of burning lamp. The blowing out of the lamp is the liberation of the lamp. The mind that wanders in this outer world is never at peace. Our mind seeks its existence or identity only in the outer world. Only then it feels that "I exist, I am not rootless, I have not perished." No person or creature wishes to lose its existence. He wishes to continue to exist for ever, but whatever exists in the world can't last for ever. Sometimes he is someone's son, sometimes someone's enemy, sometimes a scholar and sometimes a performer of right actions, sometimes indulging in sins and so on. This self-existence or self-identity that he finds in this world exists only in this world. He will find it as long as he lives in this world. But this world won't last for ever. Someday, death will part us from this world. But the soul within or consciousness won’t die. However, at death, he would depart from this world and become lonely at this departure. There, i.e., after death, the self-identity that we acquire in the company of others won't be available and in the absence of that company and when that self-identity is not there, one will think that one doesn't exist. This feeling of a living being is most painful because everyone wishes to live for ever. One never wishes to perish. But the ordinary living being has learnt to exist only in the company of others. He has never realized his identity in himself. But a human being cannot feel happy without realizing his self. No one ever wishes to perish, everyone wishes to continue to be for ever. But after death when he departs from the world, he doesn't realize his identity, he exists in a sleep-like state in great pain. The inner consciousness or soul does never die or perish and exists for ever in its own awareness. But the ordinary human being is not aware of that consciousness. Without that awareness, he feels that he has perished because he has always realized his identity only in the company of others. So, after death when he is away from the company of others, he would be keen to go back to the world to regain his identity because without coming back to the world, he won't be aware of his identity. A person who after deep thought learns that the identity one acquires by being in this world or in the company of others doesn’t last for ever won’t like to come back to this world. No person wishes to perish but wishes to exist for ever. Therefore, he has to take birth in this world to regain his identity. He will have to die if he is born, but along with that he will see and experience the miseries of this world. All this is nothing but misery.

Now if a person, realizing his worldly identity or living, or taking birth in this world to be extremely painful, wishes to attain liberation from this world, he will have to realize in himself his true self as eternal knowledge. But the true self as eternal knowledge of a person living in this world remains hidden behind a veil of fetters of spiritual ignorance and others. However, if a person recognizes the fetters like spiritual ignorance and others, and gives them up one by one and realizes his true self as pure eternal knowledge or as eternal bliss, he will then never feel that he doesn’t exist, or that after death, in the absence of company of others, he won't exist. Such a feeling will never arise as his true self has been manifested as eternal bliss for ever. He will then never feel that he doesn't exist. He will be liberated from this world for ever.

A person is born in this world only when his true self is hidden behind the veil of fetters like spiritual ignorance and when he feels as if he has perished. But when he realizes his true self as eternal bliss, he won't even remember this world of miseries and it will be impossible for him to come back or to be born in this world as then there will be no need for it. He would find it even impossible to remember or think of this world. It only means that the desire to exist or live in this world would be extinguished for ever. If this desire to live in this world or to remember this world doesn't remain, the feeling of living or existing in this world will not persist and this desire (to live or exist in this world) would be extinguished for ever. This extinguishing of the desire to live or exist in this world is known as liberation. This is what liberation (*nirvāṇa*) means. But this will be possible only if there is permanent realization of eternal knowledge and eternal bliss of the true self. This feeling is always there but a person can't experience it as he is bound by the worldly fetters. He must liberate himself from these fetters and realize the eternal bliss of the self which is the manifestation of absolute liberation and is the ultimate state of being. After this, there is no desire left to acquire or attain any thing. The quenching of the desire to be or to continue to live in this world is the ultimate stage of liberation. This is called *nirvāṇa*. This alone is known as liberation and this is the ultimate achievement. In order to experience this ultimate stage in life, a person has to discipline his life accordingly.

At first, the meditator has to turn his mind away from sins and save it from evil deeds. When the mind turns away from wrong deeds, it will be fit to sit for meditation. While meditating, he will turn his mind towards his inner self. Just as a person learns about his joys or sorrows and his wrong tendencies of attachment, anger etc., similarly that person has to acquire the power to recognize all these worldly fetters by turning his mind inward. When these fetters of spiritual ignorance, attachment and aversion etc. become manifest during meditation, he will also try to avoid them because the inner meditation will clearly prove that these very fetters propel a person to seek his identity in this world. Only then he feels that he exists in this world, and only then he finds his identity. No person wishes to perish for ever but he knows and discovers his identity only through the company of others in this world. When he doesn't find his extended life or the company of others in this world, he is unable to feel his identity in his loneliness and, in this state, he is reborn in this world to regain his lost self or identity because he can't discover his identity anywhere else but in this world. When in meditation a seeker first observes these fetters and then viewing them and realizing their triviality continues to ignore them, these will gradually lose their hold and be wiped out. Just as a wave of water continues to flow and new water flows there every moment and no water stays in that current or just as the thread in a lamp is burning and no light in that lamp is stationary, it (the light) is flowing and changing every moment but it looks like the same light or *jwala*, similarly the fetters in the mind like attachment, aversion, doubt, fear and anger etc. can't stay in the mind for ever. They perish while flowing in the mind. When all these fetters seem to be perishing in the mind and there seems to be no purpose of the flow of these fetters, then you will be a mere witness to the perishing of these fetters and with your pure mind you will see your true self or soul within manifested as true knowledge and the inward-turned meditator contented or fulfilled through the experience of bliss won't seek any worldly identity because the soul or consciousness with its eternal, spontaneous knowledge will sparkle as eternal bliss without the company of others and then what'll be the need to think of the world to realize his identity ? i.e., the thought of this world now will never arise. Only the mind that has not experienced the knowledge manifested as spiritual bliss wanders in this world. It wanders in this world for the company of others to acquire the knowledge of his self. In other words, he is born in this world. Just as when a man wakes up after sleep, he discovers his identity in the world and is somewhat satisfied that he still exists and hasn't perished or been annihilated. One that is born must also die. Then after death, he can't always live in the darkness of ignorance. But this living or being in the world doesn't always bring joy. He is reborn in this world believing that he would attain his soul manifested as bliss. That life too won't last for ever. Thus, he will continue being entangled in the cycle of birth and death. A person's mind is steady only when he experiences his joyful identity. God knows in what right or wrong deeds does a person indulge for this joy. These deeds have their own momentum. What scenes these deeds show to a person even during sleep because he indulges in many such deeds in this vast world keeping them a secret from others. Such secret deeds will create their own kind of universe. It is just possible that these deeds may be so terrible as to render impossible even rebirth as a human being in this world. The rebirth will be in accordance with a person's tendencies. If a person has a dog-like tendency, he will be born as a dog. If he has the evil tendency of a snake, he'll be born as a snake. If he keeps up his wisdom, i.e., if a person moves himself on the right path after taking a thoughtful decision which doesn't have to be kept a secret, then a person with such a wisdom will be born at least a human being. Further, through his wisdom, turning away from all the fetters he realizes his soul manifested as pure knowledge, and will attain an eternal identity, i.e., he will be liberated from the cycle of birth and death. Therefore, the meaning of what has been said above is that God knows in what strange shapes a person will be born due to his tendency to seek his identity in this world. He may be born in much lower forms than a human being. Therefore, he must develop the tendency to steady his mind in his true self or soul through meditation regarding worldly pleasures as trivial and by regarding his identity or birth in this world as sorrowful and by seeking liberation from it and make all efforts accordingly. In this way, if a man attains a steadiness in his true self or soul after being satiated with the world, it is the state of liberation. It is infinite and never-ending and such a meditator doesn't have any feeling of ignorance even after death or liberation. Then a person's identity as true self or soul is never hidden and so why should he come again to this world to discover his true self ? This steadiness in one's own true self or soul is the ultimate attainment and if one experiences such attainment during his life-time, he has then fulfilled all his duties and he won't be inclined to do anything. There will be no trace of fear or pain. There will be nothing as birth or death.

Now a brief description of the above said fetters has been given in the following chapters.

SPIRITUAL FETTERS

This world in which a person is born has not been created by any particular person or his power nor is it being run by an individual or his power. It is being run by an eternal power. This power is seen flowing not only in human beings but equally in all creatures whether animals, birds, worms or insects. The powers that create and run this world keep all creatures bound in fetters of attachment, aversion, ego, affection etc. by showing joys or sorrows through the tendencies of desire, anger, greed etc. All these are the fetters of this world. If some person wishes to resist the force of these powers, they disturb him so much that his mind or wisdom does not remain fit to do any thing. Because of these fetters, that person always remains obedient to the powers that run this world. He doesn't have even a desire to be liberated from these powers. If he so desires, then, contrary to his expectation, he feels terribly unhappy. He feels happy only in flowing in the waves of this world being run by these powers. Such are the fetters of this world. The bliss arising from liberation from them remains hidden. It is the veil of spiritual ignorance that shows this world of miseries and problems as tempting and doesn't let him see the misery of old age, and disease, its paradox and conflicts etc. The person who realizes the truth of the miseries caused by the fetters would like to liberate himself from them. In order to attain liberation from these fetters, a person has to resist the natural tendencies or the powers of the nature that run this world. This life force or the force of nature motivates a person to seek pleasures and then creates attachment to them. The mind remains always bound to the object giving pleasure, always thinking of it. This is called the fetter of attachment. When a person tries to forget it and as a consequence experiences pain, the mind, then, is so disturbed that nothing occurs to him as its solution. This is the veil of spiritual ignorance. Therefore, to escape this darkness, and to regain the life of knowledge, he rushes to the same object to which he has been attached. This desire of being tempted by the pleasure- giving object doesn't let him proceed on the path of liberation.

Similarly, the pain caused by an object produces in man the poison of aversion to keep him away from that object. This object of aversion too doesn't get off the mind of a person. One keeps absorbed in thinking of such an object. Since a person seeks to avoid it, God knows how much he has to think in order to avoid it. Fettered by such thoughts, a person is deprived of the spontaneous bliss of the true self. This misery of attachment and aversion caused by insatiable passion for worldly objects keeps the mind and intellect bound to these objects and doesn't let him attain liberation. It doesn't let him even think of liberation. Only that man can break the fetters of this insatiable passion who can bear calmly the miseries caused by these fetters or by the loss of pleasure due to his resistance to this force of nature and to the fetters of attachment or aversion etc., i.e., who maintains patience and courage in enduring pain caused by his opposition to the natural tendencies and keeps his wisdom steady by sacrificing the pleasure provided by subserving them. For this purpose he has to develop in himself many virtues that are opposed to the natural tendencies. These virtues or powers are like renunciation, austerity, dispassion, forgiveness, contentment, patience etc. After attaining liberation from these natural tendencies with the help of these virtues or powers, a person will attain the power of the knowledge of spiritual truth. That alone will lead to liberation from NATURE. As said above, the first among them is the power of renunciation. Similarly, a person must develop in himself all other powers mentioned above. If he has to face even some pain in developing these virtues, he must endure it to attain the great fruit of liberation so that these powers become a part of his nature. He must develop these powers to such an extent.

1. Fetter of Wrong Viewing :

Having been born in this world, as the child recognized the various objects, he developed the fetter of wrong viewing. When he was born, he used to know through his senses the various objects like sound etc. by hearing, and touch, form, taste and smell through ears, skin, eyes, tongue and nose respectively. At that time he had only these sensations and beyond that he didn't know what is what. There was a thick veil of spiritual ignorance on his mind. The mind did feel joys and sorrows, pleasures and pains but his intellect had not yet developed. Slowly, that child developed various views like father in some body, mother, brother, sister, friend, foe etc. in others. All these were settled in his mind only as different views, i.e. as forms of knowledge. Then the child viewed them as truths as if they have existence. This existence lies only in the mind of the child. To others, they don't seem to be their father, mother, friend etc. So they are only the creation of the child's viewing. Bound by the fetter of wrong viewing, a person is bound by many types of feelings and actions for pleasure and pain and he has to perform many actions willingly or unwillingly. With this wrong viewing, God knows what kind of persons does the child apprehend as one who insults, or respects, or is harmful or useful, pleasing or painful, thief etc. All this world is the result of his viewing. It is a product of the mind. It has no independent existence outside, it is only for relationships. It is this very fetter of wrong viewing that settles various objects and persons in his body which is changing every moment and thinks them to be everlasting. Due to this, a person has to suffer by way of doubt, fear, attachment, aversion, affection etc. On seeing this very momentary behaviour of a person, another person views him as so and so and keeps flowing in this world burning in the fire of desire and anger. All this is the drama of the fetter of wrong viewing. He thinks that wealth is good, family is good and is thus bound by his viewing. He is a victim of wrong viewing and doesn't recognize the spiritual truth. If this fetter of wrong viewing is broken, the bonds of this world based on this wrong viewing will also be shattered.

Because of the views that the child has gathered right since his birth, he is entangled in this world in various ways and thus develops various views even in his own body. He is somewhere rich, somewhere wise or brave or coward etc. As the view, so does he form himself. A person is not liberated from these views even in the old age or death. Due to them the whole world seems to him true or permanent. All this is the creation of wrong viewing. As a person views another and behaves with him in a particular manner, so does the other view him and behave with him in his own way.

In this manner, the mutual views are formed and various ways of conduct take place. All view them as existing but in reality they don't exist. All this is only the view created by one's own mind. Outside, none is born as friend or foe, it is only the view of a person. This is the fetter of wrong viewing. Similarly a person always confined to his body identifies himself with his body as if the body is his self or soul and as ever-lasting, i.e., as if the body is the truth. This is known in the scriptures as the view of body-as-soul; some scriptures have called it as the view of body-truth (satya-kāya). It means awareness of soul in the body or awareness of permanent worldly being in the body. But this is only the fetter of wrong-viewing like someone's view **'is'** that so-and-so, is thief or a rogue etc. This use of **'is'** means that this body is a thief or a rogue for ever. This identification of some permanent self or element with him is viewing of truth-in-the body or self-in-the-body. Even when that act of theft or roguery was a momentary action, the view developed that that body is permanently thief or rogue. This view is attached to a particular body. This view of being a thief or rogue is not that of everyone. Someone may view him as a friend too and someone may view him as a gentle man. Now the thief or rogue seems to be a permanent self or truth in him. If one modifies his view and ignores that particular wrong action, then there is no body a thief or a rogue. If this view is shattered then a person will be free from the wrong view. Ignoring the wrong view means that one substitutes the right view for the wrong view that breeds doubt, enmity, fear, affection, ego, insult etc. in mind. We should view God as universal consciousness that is present in everybody and runs the body machine of all, and keeping him in view, we should observe right conduct. In this way, wrong tendencies like desire, anger, greed, jealousy that arise in the mind because of wrong view will be overcome. All these tendencies are natural i.e. they are naturally present in all because of the pursuit of pleasure or aversion to pain, and are spontaneously developed when people come across each other, and once developed, these wrong tendencies move the sense organs in their own way as if moved by electricity. A person, moved like a machine by these tendencies, indulges in wrong actions of many types and suffers terrible miseries in consequence. He does all this not deliberately, but the wrong feelings and tendencies earlier formed move him in accordance with his viewing. If such wrong view is not either formed or after its formation, it is corrected as the view of the presence of universal consciousness *(Vāsudeva)* in all, or as the view that when people interact, they are propelled by their impulses resulting in their pain or pleasure, then they realize that there is no agent of these actions, only the feelings or tendencies aroused by viewing at a particular moment move all the living bodies, whether it is one's own body or the body of some one else. It means that any other person also would have acted in the same way. The force moving a person is the result of his viewing. But if this wrong viewing is dispelled, then whether it is oneself or some one else, the person will do the right deed moved by the right view. At least he will not be the agent of any wrong action like doing harm to the enemy who has developed wrong view, and who ultimately experiences its bad consequences manifested as miseries. Therefore, it is the utmost duty of a person that living amidst all, he must be mindful so that he is aware of what is happening inside him due to worldly happenings and what kind of views are being formed. Whenever wrong view is about to be formed, he should at once modify it and substitute it with right view. Wrong view is that which results in evil consequences, restlessness or suffering. Even when such view is regarded as right or proper by worldly beings, since it results in restlessness and sufferings, it must be given up. Right view is that which promotes happiness and dispels sorrow.

Even when this view has not yet been decided to be true or right, it will be called the right view as it leads to the good. For example the common people who have not yet realized the presence of the same universal consciousness or God in all but if they view this universal consciousness in all, they will be liberated from enmity and hostility. But if this view is not developed, and if they view the other as enemy, then only the feelings of anger, ego, enmity and doing harm would arise in the mind. What else will happen except that this wrong view leads to evil, and wrong actions cause ultimately restlessness and suffering. In such a state, if a person sacrifices pleasure and is prepared to endure pain and avoids the wrong view of hostility and sees in the other only the omnipresent God manifested as consciousness, who runs the machine of this body with his power, then he will realize that the master of divine dynamism flows like electricity in all the bodies, equally in worms, insects, animals, birds, human beings and gods. This is the true and right view. This view will shatter the fetter of the world and will ultimately bring relief from pain and will enable one to realize the ultimate Good, the Eternal Bliss.

It is this wrong view alone that gives identity to all the objects. When the child was born he didn't understand any object as to what that object was. But as he started viewing the things as viewed by others, he also began to give identity to objects as father to one, mother to another and so on. So it means that the way a person understands an object, he gives an identity to it in the same way. Now if some person keeps these views limited only to the empirical world and doesn't apply them to the reality, he will be free from the fetter of these views, and from the world formed by them and will realize the supreme consciousness.

This wrong viewing is the first such fetter that creates doubt at one place and such view brings the spectacle of this world before him in such a manner that he needlessly spends a long time in thinking of his duty, i.e., he is absorbed in thinking of unnecessary duties. Even when his prolonged thinking is of no use, his thoughts never come to an end because of his attachment with pleasures or aversion to pains. This is because some view of the world so appeals to the eye that it temptes him to think of it. A person can't help thinking about it because when he views some object as tempting, he is then absorbed in futile thoughts to acquire it even when he knows that he won't be able to acquire it. Similarly when he views a painful object, he is absorbed in thinking how to avoid it even when he has no power to avoid that pain, because if he has performed some wrong action, he has to reap its consequences. So due to his frequent wrong viewing, he remains absorbed in the thoughts of actions performed. All these are the fetters of wrong viewing which keep a person entangled in this world full of miseries. If a person brings an end to all such wrong viewing and is steady in himself, he will be free from the identities of this world and will attain the ultimate state of liberation and eternal bliss.

2. Saṁśaya (Doubts/Suspicions/Fears) :

Doubt or suspicion is as to what is the nature of some object, and how does it come into being. The more a person pursues worldly pleasures and chases them, the more he is subjected to doubts whether he would lose that pleasure. He is worried that something adverse may not happen. This doubt whether some pleasure would or wouldn't be available to him always haunts him. Similar is the doubt of the fear of pain whether this or that misery may befall him. Similarly he develops doubts about human beings and objects whether so and so person or object will be good or bad, advantageous or disadvantageous for him. Similarly there are doubts about one's being, i.e., doubts about which religion is right and what is the right conduct. On the one hand he is pursuing pleasures and on the other he is afraid of pains. In this way, the fetter of doubt doesn't let a person proceed on the path of his welfare and obstructs the path of his liberation.

The essence of all this is that doubt entangles a person by developing a mood of hesitation and doesn't let him enjoy the peace of mind. Therefore, a man should leave this mood of hesitation and march forward on the path of his own welfare. All doubts that arise in the case of eating, drinking, sleeping, waking and dealings with others are to be dispelled by deep thinking, meditation and by sacrificing pleasure and eduring pain. Without dispelling of these doubts, a person can't determinedly move on the path of liberation. These doubts are of losing pleasures and of befall of pains. One must dispel his doubts by right knowledge and mustn't allow a doubtful mind to persist. One must dispel all doubts of mind that arise while proceeding on the path of right faith by taking the right decision after listening to the holy scriptures. Only then there will be right conduct according to religious faith, otherwise the doubtful mind wouldn't be able to proceed on the path of his own welfare. A person must dispel all doubts that obstruct the path of religious faith after determining the right form of religious faith. If even after the determining of religious faith, the doubt persists or manifests itself, a person must dispel it on observing it and constantly practise dispelling of the doubt. A person should endure the pains through right knowledge. Just as the uneasiness of itching will itself disappear if you endure it for a while, similarly let the doubts disappear themselves without thinking long over them. A person must dispel the doubt by awakening the right knowledge and by reasoning over it only as much as is required. Whenever a person observes doubt flowing in the mind or developing because of old habit, he must awaken his right knowledge. When he observes that the doubt persists in the mind itself only because of habit, one must try to turn away from it and this doubt will be itself dispelled at the appropriate time. Nothing persists in the mind for long. Mind is changing every moment. In accordance with this principle, the doubt too can't persist for long. What you only need is patience. If a person resists his sleep etc. and persists in his posture of meditation, he will himself experience the dispelling of doubt. In this way a person will develop the power of dispelling doubts. If the doubts again arise in the mind, he'll dispel them by patiently watching them without thinking about them. Doubts can be cast aside with thought only once or twice. A person must awaken his thoughts with right knowledge to realize the triviality and worthlessness of doubts and by realizing that thinking long over them is useless. They can be dispelled only by patiently watching them.

The field of the fetter of doubt too is so vast that it can be measured only through meditation. The sinful doubt will itself depart if one renounces pleasure in one's own interest or endures some pain deliberately for his welfare. Doubt keeps haunting the mind again and again and obstructs the right action. If we renounce attachment, aversion, anger etc., doubt continues to stand in the way. A person doubts the renunciation of attachment thinking that it will result in the loss of pleasure of attachment and he is afraid how he will spend his time without pleasure etc. Similarly, on renouncing aversion, anger etc., the doubt so rattles the mind that if he renounces aversion and anger, other persons will completely dominate him. How will he then conduct his domestic activities? In this way, the fetter of doubt keeps a person bound in so many ways. This doubt alone obstructs the renunciation of all the fetters like attachment and aversion and whatever fetters like ego, delusion, spiritual ignorance one may wish to renounce, this doubt will create hurdles in the way. It can be cast aside only with the power of right knowledge while sitting in meditation and resisting even sleep. This fetter of doubt is likely to pierce one's soul. One may escape it only with great effort. It keeps on arising even over trifles. It obstructs even the movement of breath. It even shatters the wisdom of a person by causing pain and obstructing the smooth breathing. Of course, it is the effect of all the fetters that they cause physical and mental pain by disrupting the movement of breath and without freedom from these fetters, a person can't have smooth breathing. But the fetter of doubt in particular causes pain by disrupting the smooth breathing of a person. Therefore, a person must practise renunciation of doubt during the practice of respiration. It is for this very purpose that mindful respiration has been recommended. Through this process, while renouncing all fetters, this mindful respiration is carried on so that the power of all the fetters is weakened effectively without applying much thought. This will be taught in due course. Regarding doubt, Lord Krishna has so observed that those who are ignorant and lack faith, i.e., who don't have the knowledge of truth and develop doubt even over trifles, will perish, i.e. they cannot experience any joy of being humans and their soul doesn't attain any happiness even in the other world.

3. Śīlavrata-parāmarśa (Undue obligatory consideration for Rules and Conduct) :

After being born in the world, a human being regards many types of conduct as duty. Impressions of these types of conduct are deep-rooted in the consciousness and they push a human being in the same direction in which he has been moving earlier. Even if a person seeks to renounce such worldly conduct, he can't soon get off his mind the conduct that was earlier regarded as duty. The worldly conduct is determined by self-interest. Now if the worldly conduct is renounced and the path of liberation is adopted and useless self-interest which does not suit his age too is renounced, even then the thoughts of his earlier dealings with others and pleasing them will persist, though his self-interest does not require to do so. Even then a person is worried at not observing the conduct in accordance with the earlier impressions that he should have behaved in a particular manner which was not done and that others will take it otherwise and that he could not conduct himself in the accustomed manner. In this way, the meditator wastes his time in useless thoughts or advice. This is such a great fetter. There is another form of this fetter. A seeker of liberation has taken pledge to observe certain rules of conduct. But due to his earlier deep-rooted habits he happens to commit certain lapses in observing these rules. On such lapses, he remains pondering that he could not observe this or that rule or could not do what he had to do. A person is entangled in such crisis of duty that for the path of liberation whatever pledges he had made lead to a lot of wastage of time because of the wrong thoughts of some omission in observing those pledges or that it couldn't be done or that he couldn't observe the principle set by himself. Some times he wastes his time in thinking that so-and-so had distracted him by talking to him when he was sitting for meditation, and if it arouses his anger and he happens to express his anger and utter wrong words, the thought of it never leaves his mind. He keeps himself engulfed in the fire of these thoughts that he has done wrong, that he has violated his pledge, and that he couldn't fulfil the duty that he had adopted. Thus, lost in these thoughts, he can't have peace of mind. He is also engulfed in the fire of repentance or pain while absorbed in the thoughts of his lapses in matters of eating or drinking, of waking or sleeping or of emotions and feelings and thus, wastes his time in vain even while sitting in meditation. It is the crisis of duty that he has not conducted himself as he should have done, and the things did happen as they should not have happened. This is what earlier has been called undue obligatory consideration for rules and conduct (Ś ī lavrata-parāmarśa).

In order to renounce this fetter, the meditator should decide that he will try to avoid doing, in future, the wrong actions that he had done out of ignorance. Now why to worry about what has already happened and when there is no possibility of doing such wrong action again deliberately and when he has decided to turn away from this shortcoming through mindfulness. So what is the purpose of remaining absorbed in the thoughts of the wrong action that has already been done. In this way, he must firmly turn away even from all other fetters that may be present in his mind by awakening his right knowledge. Even then if this fetter continues to hold like the fetter of doubt, i.e., if it continues causing pain through the memory of his wrong action, he should then shed the pain caused by it by just watching it as a spectator as was done in the case of the fetter of doubt, i.e., he should watch its departure like the departure of uneasiness of itching merely by watching it steadily like a spectator. It will then disappear with the passage of time. There is no need to avoid it by thinking of it again and again. When the intellect has once realized that too much thought of it is worthless and that what was to happen has actually happened and there is no prospect of repeating the mistake in future, even then if the mind doesn't turn away from it, it is only because the impressions of what has happened continue to persist. He must not pay any attention to these persisting impressions. He should let them be and remember God who is free from all these fetters and thus those impressions will melt away. If they persist even then, he should watch them while keeping awake to see how long they persist. This fetter will itself disappear if a person remains steady by avoiding doubt and enduring its pain through mindfulness while firmly sitting in meditation. Then the mind will feel the joy of the departure of this fetter and the mind will feel light at its departure.

A person must renounce pleasure of attachment and end the pain by developing the power to endure it whenever too much thinking about duty on account of the pleasure of attachment or aversion to pain causes misery or entangles the mind so that the pleasure of attachment or aversion to pain doesn't entangle him by provoking various kinds of thought. In this way, a person must bring an end to all kinds of thought about duty and develop a path to steady his mind peacefully in the soul and remove any shortcoming or mistake due to non-vigilance or dithering. In this way, he must bring an end to all kinds of wrong thoughts and block their path. Then there will be no need for any association or company when he enjoys himself in solitude. Otherwise when a person sits in solitude, he is entangled in the thoughts about his behaviour with others and can't proceed on the path of bliss of liberation and peace of solitude. Therefore it is his chief duty to shatter these fetters. When the fetters are not there, a person feels happy in solitude while awake and also experiences the happiness of mind. But the entanglement of worldly fetters doesn't let him sit in solitude. All these wrong thoughts keep him entangled. In order to escape their pain, he seeks refuge in sleep and thinks it desirable to to go to sleep. If in the morning, he seeks steadiness in meditation, all these wrong thoughts guide him towards worldly actions. They don't let him purify his mind. A systematic path is needed for all this. Life will have to be trained in accordance with right faith so that he can experience a mind without fetters, and a peaceful state of inner self. For this, he must have trust in great men and have faith in them. He will certainly succeed if he doesn't dither in his efforts.

Similarly, a person can't ignore the actions of others. They keep him entangled. He is absorbed in a cycle of wrong thoughts if someone doesn't pay him due respect or so behaves towards him as to cause pain to his mind. His wrong thoughts about his behaviour never come to an end. Fetters alone are responsible for this state. A person must acquire freedom from those wrong thoughts by enduring pain and renouncing pleasure. He mustn't lose his power of right thinking. The right thinking of mind gives happiness and so he must be devoted to his mind free from fetters. That is why it has been said above that undue obligatory consideration for rules and conduct entangles the mind in trifles like wrong thoughts of lack of opportunity to take bath or having to eat something contrary to his taste. If what the mind likes doesn't happen and what the mind doesn't like does happen, it only causes pain to the mind that is absorbed in worthless thoughts. This is all a painful drama of undue obligatory consideration for rules and conduct. A person must look for freedom from it through right knowledge, meditation and patience. Right knowledge means he should deliberately decide that the thoughts of whatever contrary to his expectation has happened will only push his mind to pain and such a mind won't allow smooth respiration. Developing such type of right knowledge, a person must remember and recite the name of God to turn away from those worthless thoughts or keep on watching the tendency of wrong thoughts like a spectator. Those wrong thoughts will be dispelled themselves in due course of time. A person must not waste the power of his mind and his time in being absorbed in worthless thoughts.

If needed a person must realize the triviality of his worthless thoughts through reason and meditation. In a state when the mind is absorbed in worthless thoughts and the mind is feeling pain, the person mustn't feel disturbed by that pain and mustn't seek refuge in any intoxicant in that state of pain. On the other hand, one must endure that pain patiently. Patience means endurance of pain with the power of right knowledge. One must not follow the path to which he is needlessly pushed and which may be harmful in future. This will be called patience, i.e., keeping steady on the path of his welfare.

4. Attachment/Affection/Love (Rāga) :

Attachment is the name given to love or affection. A person develops attachment for persons or objects that provide recurrent enjoyment. Mind keeps engrossed in them and these objects are not detached from the mind. Their memory keeps haunting the mind. This is propensity of attachment. It creates recurrent desire to have association with those persons and objects in the pursuit of those objects and persons. A person indulges in many evil actions for obtaining sensuous pleasure and the impressions of those very wrong actions go on accumulating in the same person and he remains fettered badly by the impulses created by those misdeeds. In this way a person, as a consequence of these black deeds and the psychic tendencies generatred by them, is bound by the fetter of attachment. It always keeps flowing like a stream in the mind. If the cause for some other terrible pain or some other wave of self-interest emerges, it may break that fetter for a while, but as soon as that cause subsides, the memory of those objects of pleasure again creates a passion for them. As long as the desire is not satiated, the fire of attachment keeps burning and he cannot experience the awareness of the infinite and true knowledge of the self that lies dormant within him. If this attachment is fulfilled even for a while, and provides some pleasure, it soon disappears. But its force is more intensified than before so that its non-fulfillment gives greater pain. The more a person experiences the pleasure of attachment, the more it becomes the cause of severe ailments. Then it doesn't give much pleasure because the greater experience of these pleasures results in greater pains. Thus the increased attachment, if it remains only partly fulfilled, makes human life very miserable. This is the fetter of attachment that is extended to many areas, somewhere in varied sensuous pleasures, somewhere in the field of authority or honour or fame or in whatever appears pleasant or pleasure-giving to a person. This fetter extends itself in all those fields and a person can't have even a moment's respite when it becomes intensified. If one pleasure is achieved, the person is worried about the second. The pleasure of the second is realized for a while and then there is the desire for a third. This pleasure is also transient and then comes the fourth which too won't last for ever. In this way, the fetter of attachment gets extended further and further which makes a man's mind restless. Such a stressful mind can never think of peace or going deeper within the self. It can't even think of inner, spiritual life. It remains absorbed only in thoughts of these worldly pleasures. This indeed is the fetter of attachment.

This fetter of attachment can be weakened and then destroyed only through dispassion and then by attaining eternal bliss of liberation. This dispassion arises through right knowledge. Dispassion means turning away from attachment, to develop a tendency contrary to attachment which would reveal the triviality of attachment and turn the mind away from it. Right knowledge can be developed only through deep reflection and meditation while sitting steadily. Right knowledge is that knowledge which reveals the real form of an object through right thoughts. The revelation of the real nature of object through deep analysis is called the right knowledge. Some objects may appear to be pleasurable, sweet, tempting, captivating and fascinating but as soon as we take cognizance of the consequences, we develop at once a dispassion for their temptation.

Once we recollect those objects, the mind will be deviated towards them and will be prepared to pursue them and move accordingly. This is the fetter of false perception. Ignoring everything else, the mind seeks to associate with them and a strong impulse of acquiring them is developed. This impulse doesn't let a man sit in peace and makes the posture of meditation unsteady. If a person seeks to overcome the impulse to look at, desire and acquire these objects, his mind with all wrong tendencies about these objects turns towards lethargy which is manifested as sleep, and consequently destroys the true reason as well as light of right knowledge by tempting the mind towards the pleasure of sleep which doesn't allow the right knowledge or the knowledge of truth to develop. Therefore, if a person seeks to develop and fortify right knowledge, he must dispel the desire to run after and acquire those objects and if there arise the impulses of doubt, anger and wrong persistence at non-fulfilment of that desire, he must steadily dispel that desire by thinking over the evil consequences of these objects and the terrible accounts of worldly miseries, by awakening the right knowledge with a very calm mind. In this way, if the mind obstructs meditation, right thought and right knowledge through its tendency of lethargy and sleep, the person must keep up efforts and the enthusiasm to overcome lethargy and sleep by keeping mind alert and awake. When aforesaid wrong perception of objects, and impulses like passions, doubt, anger causing obstruction in meditation are subdued, the mind inclined towards lethargy and sleep will also be calmed and the meditator too will experience joy in his posture and then this posture of meditation will be called steady posture. Then this mind will acquire the capacity of right thinking and meditation and will realize the truth by awakening his right knowledge. When wrong perception, doubt, desire, anger, sloth, sleep etc.—all fetters obstructing meditation are overcome, then all the sense organs once again will appear to be activated. The external sounds would be heard. Darkness or light will appear in the eyes. Smell in the nose and touch in skin will also be experienced. And when the mind is associated with the above-mentioned obstructions in meditation, the person then will be absorbed in thinking of the objects of worldly interest and will either remain entangled in their wrong impulses or tendencies or would again be inclined to go into slumber. In that state, he is unaware of the external sound, touch etc. He is completely absorbed in thinking of those pleasure-giving objects. It is the state of bewildered mind. In this state of delusion he is keen to listen to only pleasant sounds with his ears to entertain his mind but he has no inclination to turn away from all these wrong tendencies and awaken his right knowledge through meditation. But when the above-mentioned obstructions to meditation are subdued, and the posture of meditation becomes steady and the mind becomes fully awakened, and in the awakened mind the impressions of wrong objects start emergeing, then that awakened mind is free to scrutinize the impressions of these wrong objects as to what is the significance of the pleasures obtained from these wrong objects. When this fully awakened mind, free from sleep, ignoring the sounds of this world, will come to a conclusion after deep thinking, he will directly realize in his meditation that all these worldly objects seem pleasant to run the world in its natural manner through the mind directed by nature (life-god) and entangle a person in one or the other object through delusion and thereby keep him entangled in the wrong objects. Their pleasure is never lasting and their pleasure always ends in pain. Deluded by such pleasure, when a person ultimately experiences pain, he at first does not believe that this pain is the result of the pleasure of these wrong objects. But when he, while associating with wrong objects, experiences greater pain, he realizes that the pain is the result of the pleasure of these sensuous objects. But when he, realizes this truth in his last stage or old age, he at that time is unable to do anything about it. But if he can realize this truth or can anticipate future pain before hand through his right knowledge awakened by right thinking and meditation, i.e., if he learns through meditation of the approaching pain resulting from the pleasure of the sensuous objects and tries to rid himself of this pain by turning away from the fetters of this insatiable worldly passion which is the cause of this pain, he then will not have to repent afterwards. But when they are renounced. even against the wishes of the mind, then the mind feels unhappy and when the meditator sees others enjoying the pleasures of these objects, he in that state of delusion may regret that he can not enjoy that pleasure now. But when a person can foresee the pain resulting from these pleasures of objects by awakening his right knowledge and can also foresee the disease of insatiable passion generated due to his association with these objects as well as the pain caused by this passion, know then that the right knowledge has been fully awakened. Now if this right knowledge remains awakened for a sufficiently long time and keeps that person steady in mind in his posture of meditation, complete dispassion will then be developed and the mind will turn away from those sensuous objects and the mind won't even like to recollect them. He will realize their triviality and he won't be deluded even when he sees others enjoying those pleasures. He will keep himself safe through this dispassion even carrying on mundane activities dealing with all fellow beings because of being mindful of the truth attained during meditation and will attain the eternal bliss after securing liberation from the fetter of attachment because liberation means dispassion of mind. When the mind develops dispassion towards worldly objects and their pleasures, the objects lose their appeal for the mind, and the mind will be steady in his own self or steady in bliss of the self. After attaining freedom from the fetter of attachment and after freedom from all the fetters one by one, this mind will attain the supreme consciousness manifested as eternal bliss.

Just as a person proceeds on the path of liberation after turning away from the pleasure of worldly objects through dispassion, similarly he must reflect on the pain of tempting forces of the world like wealth, pride etc. to develop dispassion for them and then the fetter of attachment will disappear. In the same way, he must awaken his right wisdom to develop disspassion for the pleasures and then struggle hard to understand that the pleasures born out of the enjoyment of outer world are never permanent. When those pleasures are not available, the mind again will feel pain and because of that pain will develop a desire for those pleasures. Thus, he will be entrapped in the cycle of pleasure and pain. He can develop dispassion if he realizes through right knolwedge that the pleasures of worldly objects are not lasting and so he doesn't desire them and develops the courage to watch and endure the pain of abandoning of those pleasures. When the pain of this insatiable worldly passion is dispelled, the mind will automatically feel happiness and attain liberation from these worldly objects and pleasures generated by them.

All this means that a person must awaken his right knowledge to turn away from the fetter of attachment through deep thinking and meditation in right posture and he must go on awakening right knowledge till he develops dispassion for the whole world and he is left with no desire to know and understand this world. This will lead to complete freedom from the fetter of attachment and the path of liberation will become smooth.

If someone thinks that aversion for attachment or for worldly objects or for sensuous pleasures, will itself be developed in course of sufferings in due course of time or through mere association with noble persons, know then that such dispassion is not very helpful in attaining meditation and liberation because the force of attachment or of insatiable worldly passion dwells deep inside the mind. Until a person reaches the depth of the insatiable passion, it can't be destroyed. The superficial dispassion is dispelled even by imagining the pleasure of sloth or sleep and when a person wishes to be steady in his posture of meditation, the insatiable worldly passion would stray the mind through the recollection of the objects of attachment and will not let the peace of mind to be steady. Therefore a person has to be steady in his posture of meditation, resist sleep and take his right knowledge to the depth where attachment and insatiable worldly passion reside in their secure seat. Therefore, there is need for the right thought which means being mindful of the pains of attachment and insatiable worldly passion and of the evil consequences of wrong tendencies caused in mind by them for sufficient time. He should also be mindful of the pains caused by them to others. In this way only when the right knowledge reaches that limit, it will dethrone them.

Similarly, a person must know about aversion that we shall talk about in next pages. The fetters of attachment and aversion that have been gaining strength for a long time won't be dispelled unless a contrary power is developed. The force of these fetters casts aside a superficial dispassion in no time. Just as by repeated activity of a particular type, its impressions gain strength and propel him to do some wrong unknowingly, similarly the impressions of the fetters of attachment etc. gain so much strength since their birth that they lead to wrong actions unknowingly and don't let a person sit for meditation, not to speak of realizing the happiness of meditation etc. Therefore they can be weakened only by a sustained contrary passion through meditation. Only then a person can attain freedom from them in his life. Dispassion means developing a passion contrary to attachment.

5. Aversion (Dveṣa) :

Aversion is the opposite of attachment. It means that there is aversion towards a pain-giving object just as there is attachment for pleasure giving object. In other words, when a person experiences pain from some object, his mind seeks to so turn away from it that he wishes to avoid association with it for ever. Anger arises for resisting the pain-giving object. Thus this object of aversion continuous to haunt the mind and entangles it just like the object of attachment. The desire to acquire the object of attachment and repel the object of aversion always keeps the mind pre-occupied. That is why that object or person (of aversion or attachment) persistently continues to haunt the mind. This is the fetter of wrong viewing or perception and that is why a person is fettered with the doubt that some undesirable object may not come to him; therefore many kinds of wrong thoughts about duty towards it fetter him. All these are the fetters of aversion like anger, envy, hatred etc. This is the envious desire to acquire pleasures that the others are enjoying and finding faults even with the good qualities of others. This is all due to a combination of our attachment and aversion.

Friendly attitude is a powerful anti-dote to aversion. The power of forgiveness is also an effective factor for freedom from aversion. Similarly, some forms of renunciation of self-interest help in freedom from aversion.

First of all, a person must free himself from the fetter of attachment to attain freedom from aversion because attachment is there only for a pleasure-giving object, and aversion or anger arises in a person's mind when his pleasure is obstructed. Aversion will have no place in life if pleasure of attachment is renounced, pain is endured by treating it as austerity; conceit or egoism is not permitted and the power of forgiveness is maintained. The path of liberation then becomes smooth through freedom from aversion.

A person must reflect on the idea of the vices of aversion so deeply in the mind that the tendency of aversion residing subtly in the impressions may be completely eliminated. No wrong tendency deeply rooted in the mind can be destroyed by just listening to scriptures etc. This (deep-rooted wrong tendency) has the force of impressions. Its impressions are very strong. Similarly, a person must deeply meditate long over the impressions of right knowledge. The meditated impressions are steady and mature. When the mind awakens in solitude and the intellect is steady in itself, this will destroy attachment as well as aversion. Freedom from these fetters alone coupled with sitting in solitude for meditation will bring happiness. If such right tendency is not developed, the posture of meditation won't be steady and the mind won't be at peace even if a person sits in solitude for meditation. If a person makes some efforts, sloth or sleep will deceive by offering its pleasure and this will deprive him of true happiness. The happiness of liberation won't be attained.

6. Love of Forms (Rūpa-rāga) :

Earlier, the fetter of attachment was elucidated which was related to the sphere of desire or passion. The sphere of desire means the sphere of human desires where a person indulges in many kinds of activities to fulfil his desires and wishes to enjoy their pleasures. It is for these very pleasures that a person keeps these objects of pleasure always in mind and gives them a place in his thoughts. This is called attachment to passions. But there is also the fetter of attachment to forms. It only means that a meditator may get freedom from entanglement in the sphere of desires when he develops dispassion by awakening right knowledge by sitting in meditation and turns his mind away from worldly desires or from the sphere of desires by believing them as trifles and cause of worldly miseries but the meditator, not attaining steadiness of the right knowledge as soul, will seek refuge somewhere to make his mind steady. Even when his mind is free from desires, it won't like to forget the world. He would naturally know the objects like sound etc. through his eyes, ears etc. and like a child his mind would find pleasure in them just in the same way as when the child who came for the first time to this world, had a deep ignorance about the objects of the world i.e. he knew nothing about any object. Whatever he learns on growing up will be the knowledge of the world that would fetter him and will not be the knowledge of the truth. Then as he starts learning about those objects, his desire for them grows and after putting them into use regards them good for him as he derives pleasure from them and is fettered now by the love of forms of these objects, he wouldn't even like to forget them. It means that till the time he recognizes the objects of the sense-organs, sound, touch, forms, taste and smell, he is attached only to them. This indeed is love of forms. Similarly, rising above the sphere of desires, fettered in these very objects, the meditator acquires satiety from them and identifying his soul with his ego remains fettered in this very love of forms. Even when he spends his time in meditation in solitude, he realizes these very objects through his sense-organs and spends his time with their help alone. He thinks of only the solidity of earth, the softness of water, the heat of fire and the soft touch of air and finds pleasure in thinking of them and dwells only in them. All these are the fetters of the love of forms. Form means the objects suiting the sense organs. The mind of the meditator that dwells in these very objects indulges in love of forms. It is just possible that he may take his mind to a sphere where the sense organs have no access i.e. where all these objects are not present. In this sphere of love of forms, he experiences his body with the support of these sense-organs just like a person loves his body and does not like to renounce it. Similarly, a person may come out of the attachment for desires etc. but still is entangled in love of body alone. Persons acquire such divinely glowing body through their sense organs in the form of sound and touch etc. Such persons dwelling in the sphere of noble people hear, touch and see the forms, experience taste and smell and observe their glowing body like the forms of the idols of Lord Rama or Lord Krishna. This is the sphere of meditators having love of forms. The infatuation for this glowing body is as much as for a body of this world. Therefore in order to attain liberation, the meditator has to develop dispassion for this hearing, touching and seeing etc. and has to make a lot of right efforts to reach that state of ultimate peace. A thoughtful person, moving in solitude, independent in eating and drinking, not depending on anyone, makes right efforts and then developing dispassion for this too, proceeds further and then moving in the formless sphere discovers the path of liberation. The love of solitude is most essential for this purpose.

7. Love of Formless Sphere (Arūpa-rāga) :

A person, who can absorb his mind in that vast and empty sphere, escapes the attachment of forms but continues to be fettered by love of formless sphere, infinite knowledge and doubt. Finding pleasure in that alone, he won't attain salvation of soul manifested as true knowledge. Therefore, it is essential to be free even from this fetter of the love of formless sphere. This sphere of love of formless is extended to wide area. Suppose, a person experiencing the very non-conscious nature of space, thinks that objects of the sense-organs and the space constitute the infinite knowledge, then he has only the knowledge of what he hears, sees or perceives through his sense organs and they don't have any separate existence. He regards this knowledge to be true and so regards objects as non-existing. But he gains that knowledge every moment. He keeps his mind absorbed in it and finds pleasure in contemplation of the experience of that infinite knowledge. Bound by this pleasure, by the sphere of this infinite knowledge, he is indeed fettered by the love of formless sphere. This is also a sphere like the sphere of desires and the sphere of objects or love of forms. There is nothing in this sphere to be perceived by sense organs. Only the mind sees in itself the changing forms of knowledge and this sphere of infinite knowledge is the sphere of the formless. Similarly, while understanding knowledge, the mind attains great happiness, i.e., when the mind is at rest, the meditator then doesn't want to understand anything by experiencing infinite knowledge and then being at perfect rest or peace just as an exhausted person in the world goes to sleep. But in this dark state, the meditator keeps awake through mindfulness. Thus being free from the fetter of the desire for all kinds of knowledge, he attains happiness manifested as perfect peace and good. A man fettered by such happiness is also attached to love of formless sphere. It doesn't have any form, it can't be perceived through sense organs like nose, eye, ear etc. and can be apprehended only through the mind. Therefore it is called formless. A mind absorbed in this infinite knowledge is attached with the sphere of formless. It doesn't have the feeling of state of emancipation and steadfastness in the soul. Therefore this too is a fetter. Then, the mind attached to the sphere of the love of formless experiences another sphere of formless while trying to transcend it. When the mind is at rest after moving in infinite knowledge, it is afraid of its annihilation as it is happily and peacefully absorbed in its dark state. He experiences his existence through that knowledge. When he experiences a void of knowledge, he has a fear of self-destruction. Troubled by this fear and to escape this destruction, if a person seeks to know some thing or to acquire knowledge, that knowledge is the same as tried to put him at complete rest and wanted to take him to the state of darkness in that state of complete rest. Thus, the mind fails to experience peace in either of these states—the mind doesn't want to stay in the state of knowledge as it brings exhaustion nor does it want to stay in the state of darkness for fear of self-destruction. Between these two, there is another state which is called knowledge *(sañjñā)* and non-knowledge *(asañjñā)*. It therefore means that knowledge and non-knowledge is also a sphere like the sphere of Vishnu. Apprehending something is called knowledge. When the mind begins to understand something, one must turn it away from there too and when the emancipated mind is about to be absorbed in the state of darkness, turn it away from there too. In this way, emancipated from both these extremes, and awakened between these two extremes, mind will feel the happiness like that of salvation. However, this is not the state of genuine salvation. This too is a kind of bondage of sphere of the formless. A mind fettered in this too is a mind that has love for the sphere of formless. Now if the mind can transcend this state, too, the soul will attain salvation, manifested as steadfastness in the soul.

Lover of formless sphere is limited upto this point. After this, three fetters of delusion, vanity (ego) and spiritual ignorance are left and salvation can be attained on deliverance from them.

This love of formless sphere means that the meditator who is absorbed in solitude won't like to live in the community after renouncing all desires. But one can't live like a lifeless stone. So in such a state he will turn his mind to meditation. Now, a mind absorbed in meditation will come across various spheres in accordance with his efforts and the development of his dispassion. As the meditator acquires freedom from his desires, he is absorbed in his meditation while hearing, seeing and studying the vast field of life around him. A person who has pure mind, is always mindful and conducts, himself with mindfulness, experiences the same infinite knowledge in all human beings. He experiences the drama of the same divine knowledge in all. He finds no reason for distinctions. The duality and diversity is all due to self-interest in worldly pleasures or pains. This self-interest becomes nil for the true meditator. He is not bound to anything by self-interest and he sees no reason for making distinction between man and man. He sees the same God staging his drama through his divine dynamism in all places. This divine dynamism, like the waves of electricity, makes that energetic knowing meditator see things changing every moment according to his state of knowledge. As he sees some person, he finds accordingly in him numerous feelings of doubt, affection etc. that create pleasure or pain. Such a person with true knowledge, treating all knowledge as one, remains absorbed in it. This is indeed his attachment for the love of formless sphere. The divine knowledge is there even when no wave of that knowledge is visible. At that time, the knowledge is in a state of peace and goodness. First is the form of infinite knowledge and the second is infinite and invisible form in which nothing can be seen. The meditator experiences that knowledge only for a moment like in an undisturbed (peaceful) sleep. This is also the formless sphere. In this way, a yogi's mind is awake neither in a waking state nor in a state of sleep but somewhere between the two, in the formless sphere, which is neither a state of knowledge nor a state of non-knowledge. This is also formless because it can't be perceived through sense organs. Meditators who seek their help and are absorbed in them remain fettered to the love of formless sphere. The pilgrim in the path of salvation can move forward only after being free from them. Only then he will be steadfast in his posture (seat) of meditation.

8. Moha (Delusion or Being Deluded, Bewilderment) :

The mind absorbed in pleasures provided by worldly persons and objects doesn't want to forget them. If it is painful too and a person has to renounce them considering them to be painful, and finds that it is essential to renounce them but dithers in renouncing them and feels pain and doubt in renouncing them and remains absorbed in worthless thoughts wondering, "Oh! they will be lost," "their pleasure will be lost", and "how shall I spend time without them", such thoughts make him forget his other worldly duties and his mind, feeling empty, is absorbed in thoughts. All this is the manifestation of delusion. If a person acquires freedom from this state of delusion, the true inner self will manifest itself as bliss. A mind lost in this delusion is worried about the separation from the worldly objects and persons. In such a state, experiencing the pleasure of these objects and the pain of their insatiable passion, a person must overcome his sloth and sleep and awaken his right knowledge while steadily sitting in meditation, realize the triviality of this delusion and learn to live by realizing the pain and destruction caused by the pleasure because of which he is trapped in the mirk of delusion. The mind awakened by this pain will renounce sloth and sleep and awaken right knowledge so as to become able to realize the triviality of these worldly objects and their delusion. He will then realize the truth and wonder why he should think of these pleasures when they are not permanent and result ultimately in pain. Why should he worry about them? Why to feel the pain of their deprivation ? It is all due to not learning to live in pain because he has lived his life in pleasure that he has got from the objects and persons of this world. If these persons and objects prove to be painful, it is then proper to see at first their pain and learn to live in pain when those pleasures which he enjoyed earlier no longer exist. His mind will grow powerful through this. After attaining this power, the mind will attain freedom from them. After this freedom, their memory won't persist in mind and their separation won't cause pain because pain exists only so long as a person is mindful of it. The mind continues to feel pain in the state of not having that power and when the mind starts watching that pain, even when it is caused by the departure of the pleasure of those objects, the watching of the pain will make him forget those pleasures and the realization of their being painful would get them off his mind. Once these objects and pleasures get off his mind, he will experience a happiness of self within his soul. Freedom from delusion will bring happiness just as a person experiences happiness at getting freedom from the heat of the sun by finding shade. The sphere of delusion is also very vast. If certain things don't happen as expected, the mind doesn't come out of painful thoughts. Pained an absorbed in thoughts about them, the mind trouble with pain thinks, "Oh! This shouldn't have happened" and remains absorbed in these worthless thoughts. A a result, he remains deprived of the ability to do hi work in the right manner that he should have don mindfully, because his mind remains absorbed in th trap of useless thoughts. He is unable to do anythin as he ought to. This fetter of delusion is the cause c destruction of both memory and intellect because wha he thought to be true does not continue to be presen as his mind is lost elsewhere. In this way, the mind of person fettered by excessive delusion is so accustome of being lost elsewhere that it doesn't let him meditat even if he seeks to devote his mind to meditation or t develop right knowledge. As soon as he begin meditation, the thoughts of the impressions of delusio keep him entangled in their memory. In this way, th time will pass away and the mind will never be stead in that object the meditation over which will lead t truth. All this is the marsh of delusion. Absorbed i these thoughts of delusion, a person can't observe eve right conduct towards others. His tone and manner speech won't have a positive effect on others. Just there is delusion at incidents that have happene contrary to expectations, similarly there is delusion abo future objects and incidents. A person may think, "Th present pleasure may be lost somewhere in future or th pain that is not present today may trouble in future In this way, delusion creates fear and doubt that th objects that are tempting today may be lost. If the mi is not deluded by them, it will think that it will enjoy th desired objects as long as they last and it doesn't matter if they remain no more. In this way, a person must keep himself present in memory through patience. What is destined must happen and what is not destined won't happen. So why desire otherwise that is contrary to reality. Old age will come and so will death too. Disease and ailments come in due course of time. Sometimes there will be humiliation or loss or defeat. A person has to experience objects and incidents contrary to his desires. If a person so thinks, "Why did they (contrary incidents and objects) come ?" "They mustn't come in future", and is absorbed and entangled in such thoughts, he will do nothing else but increase his suffering. He becomes the victim of delusion in many such trivialities. What happens is not what the mind desired or what was desired has not been acquired—he is trapped in such like incidents that have happened or are likely to happen. He seldom lives in the present, i.e., presence of mind is lacking and the memory is not there in mind for conducting even life properly. All this is the marsh of delusion and a person needs the power of right knowledge, meditation and practice to come out of this delusion. So a person must realize and understand truth and inspire his mind not to worry about past or future. He must think only of what has to be done as duty and when sorrows come, he must do his duty and forego the delusion of pleasure. He must not remain absorbed in the loss of trivial pleasures or the approach of trivial pain and remain thinking : "Why did it happen ?" What has happened, has happened. "What is to happen must happen". Thinking in this manner, he must go on doing his present duty properly, develop the courage to do it and mindfully endure whatever happens according to time and age. He must, like a spectator, witness his own self that is manifested as bliss and is sparkling every moment. Attitude of a spectator means that one mus consider himself just a spectator and every moment turn away from the feeling of pain. A mind absorbed like a spectator will easily turn away from this feeling of pain and in due course bliss will itself dawn. The trap of delusion will be destroyed when this bliss is manifested, i.e., even the thought of the objects of delusion won't come to his mind. A person must thus free himself from the fetter of delusion by enlightening oneself with the right knowledge. This will soon lead to the attainment of salvation.

9. Māna (Pride/Ego/Arrogance/Honour/Respect/ Self-grandeur) :

Pride means recognition and respect. This fetter of pride binds a person as 'ego'. For instance, a person happens to do something that causes pleasure or pain to some one, an ordinary person then believes that this person brings pleasure or pain. Because of this very pain, that person is accused of ego. Similarly a person who receives pleasure or pain from that person has a feeling that he is the recipient of pleasure or pain. So pride is only the name of ego consciousness. Whatever is seen as doer in a body is accordingly recognized as his ego. Similarly a person keeps on accusing others of ego and as giver of pleasure or pain, or loving or abusive, etc. All this is a question of feeling. Now it is not known what does the mind of a person regard all others moving in this world. Somebody is regarded as father, some as mother, brother, sister, friend, foe etc. This ego-identification in many different forms in a human being makes him do many types of deeds. It fetters him in many ways with thoughts of attachment, aversion, doubt and duty. As a person is regarded, so are his attitudes of pride, anger, jealousy. All this is the drama of how one regard a person. If this identity or regarding the bodies as different kind of persons is not there, a person will then see the same power driving the bodily machines in all as indivisible and non-dual and with this awareness and right knowledge, there will be no distinctions. Just as there are thousands of bulbs, green, yellow etc., that emit light and they have their separate identity like some is green, some yellow, some small and some big, some emits more light and some less but there is the same electric power in all of them, similarly, if the persons for practical conduct, or having different bodies are not regarded as separate beings, only then the consciousness would be realized with its power of three-fold divine dynamism. That is why it is the fetter of this pride that creates distinctions in God. When a person can see the supreme consciousness or God at all places by bringing an end to this pride through discipline, meditation and right knowledge, only then will the self be free from pleasure or pain resulting from many types of actions that arise from attachment and aversion and there will be freedom from this pride. In this state of freedom, the bliss of this universal consciousness would bring peace to the self. Therefore whatever pride that one or the others indulges in because of pleasure or pain or self-interest should be restricted only to necessary conduct and must regard the same element equally in all. This will lead to freedom from all kinds of pride and all kinds of fetters and attainment of the ultimate state of salvation. The experience of this pride binds a person in many different ways. It keeps a person entangled somewhere in the form of respect, somewhere as disrespect, and by appearing pleasant or otherwise, in many kinds of wrong tendencies like anger etc. and by creating many states of joy or sorrow. Regarding himself as superior and others as inferior etc., a person is trapped in a never-ending entanglement. The mind may jump with joy and do undesirable actions in this state of excitement and thus cause pain etc. to others. Then others also accuse him in the like manner and thus the pride leads to greater pride. A person continues to dwell in this world of pride and cannot see the same God in all. A physical action will last only for a short while but the pride of being the doer of action makes others to keep this pride in their mind for ever as if he will be the doer of that action forever. The doer was there only for a brief period but the name of the doer is settled there for ever. Just as a person accuses others of pride, similarly he retains this trivial pride in himself for ever as "I am rich", its pride and accordingly its joy and conduct through improper speech etc. persists in him. Similarly there is the pride of intellect, power, privilege, caste, family and many other kinds of worldly pride as that of religion, knowledge and devotion etc. It is not visible outwardly but is hidden in the mind. It leads to such conduct in speech and in action that a person can never sit at peace. This trivial ego fetters a person and no one knows what it will lead him to, and he is absorbed in thoughts and worries for the same.

What he has got is less but he wants to show it as more. This false pride and arrogance keeps him in doubt as to what others think of him. He doesn't have any virtue or goodness in him but he wants to show to the others that he has got that virtue and goodness in him. In this way, he believes that he has the virtue that actually he hasn't and wants it to be recognized by others. Thus, being an ordinary person, he seeks to be a great person. What to speak of being great or good, he has only the pride of being great or good. There is seldom a person who claims to be what he actually is. If he is to claim what he actually is, it is already visible to everyone but one who claims to be greater or better than what he actually is, is fettered by a false pride. Thus exaggerating out of arrogance what virtue or object a person has is related only to the family of the fetter of pride. One who destroys all this (fetter) will alone enjoy peace of true eternal universal consciousness. A person who has all these forms of pride in him will get only rebuffs from this world. He will never reach the Supreme or God. One who regards this pride as trivial and transient and doesn't let his mind be entangled in it will have true and pure consciousness manifested as right knowledge and will attain the eternal bliss by seeing the same God inherent in himself and the others. This is pure salvation that will bring complete contentment. One who attains such perfect peace will not find any other object fit for acquisition. The desire for any object will disappear for ever and he will attain eternal bliss. Becoming something important in the world is only a manifestation of vanity or ego. If he wishes to avenge himself on someone for causing pain, that too would be in this world itself.

Thus if the tendency to continue to live in this world, the desire for some or the other thing happening in this world or if the tendency to give pleasure to some one or avenge oneself on someone for causing humiliation is maintained, the person then in some form or the other would continue to wander in this world feeling himself as a stone without knowledge and won't be able to experience happiness. A person finds his identity only in the spheres of this world. Therefore, to acquire or experience his own identity, he will again be born in this world as a son or a father. He will never be able to experience his soul as eternal bliss. But he cannot remain devoid of knowledge too. So he would again be born in this world to discover his identity, i.e., he will never be free from the cycle of birth and death. All this is insatiable worldly passion, *Bhav Trishaṇā*. *Bhav* means being, i.e., being something in the world and this being is not possible without being born in this world but if he is born, he must die too. He will never be steady in his soul. When he wakes up from sleep, the 'ego' of this world will drag him the moment he wakes up. Thus even at his death, he will feel that his identity lies only in this world and so will again be born in this world. He won't realize his soul, i.e., he will always remain entangled in the cycle of birth and death which is extremely painful. The freedom from this pain won't be possible without steadfastness in the soul or full realization of the soul. Therefore a person must renounce his ego of this world or his pride and must be at peace with his soul. The pure soul or consciousness that dwells within a person dwells in others also as universal consciousness. This soul or consciousness free from the fetters of attachment, aversion, ego etc. and manifested as right knowledge pervades alike in others. This very consciousness is called universal consciousness. But a person cannot experience his soul as eternal bliss, unless the desire to live in the world or the fetters of attachment, aversion etc. are not destroyed. The insatiable passion of being something in the world or other insatiable passions are called *Bhav Trishna* or passions for being in world. Thus when, because of insatiable passions, freedom from this world has not been attained, how can there be perfect calm as the awareness of universal consciousness or all pervasive God? Thus, the tendency to be something or the other in this world, or continuing in some form or the other as a friend or a foe, as a person in power or being in authority or enjoying fame, or occupying high position in the world, all these desires to continue to live in this world are manifestations of desire to maintain one's identity in this world. Therefore, salvation can't be attained without freedom from this fetter of vanity or ego.

There is another manifestation of pride. A person's ego is developed in something that brings pleasure. The feeling that a person is happy is also manifestation of his ego. No one knows in what virtues or vices he indulges in to regain his pleasure-giving ego because there will be no ego without pleasure and he won't experience his ego that was experienced by many other persons in the world. Thus he acquires his known ego through frequently getting pleasure. He lives as his ego. This pleasure recognized as ego is only his feeling because a person continues to live even in suffering. This consciousness manifested as knowledge that runs the machine of this body is not destroyed in the sufferings caused by adverse cycle of incidents. If he regards this very consciousness as his true self, he will never die and if he closely realizes its joys, why should then he run after trivial pleasures from other persons in the world like taking tea with someone, or smoking with another or sharing intoxicants with someone else. If he is absorbed in these trivial pleasures, or is habitual of them, he will feel like losing his ego if he can't have those pleasures even for a short period. He finds this vast world as uninteresting and boring. He will feel this world to be pleasant only if he can enjoy the pleasure of that intoxicant etc. He will think that he has regained his ego only when he can enjoy those pleasures. This indeed is ego. He will feel that be has realized his true self only when he gets respect from others, or gets all desired objects of the world and all other persons behave towards others as desired by him. How can a person have always this ego that comes with the pleasure of fulfilment of all one's desires? How can anyone have all his desires fulfilled ? How can a person have his worldly self because he won't always get the pleasures of worldly objects and worldly persons ? How will he live in the void when he loses those pleasures ? He will regard himself as ruined or destroyed. But if a person can experience an ego which is pure, eternal, everbright manifested as right knowledge, and bright bliss beyond all sorrows, he will never lose that self. This is eternal salvation. On attaining this salvation, one won't even remember any worldly object and won't have even a desire for the same. The old age must come, the power of body and sense organs will decline, the desired objects will not be available for enjoyment and external pleasures won't be available and so the pleasure-giving ego will be lost. Then how will this person spend his time, i.e., it will be a great problem for him to spend his time. In such a state, if a person wishes to live believing this ego of external pleasure as his true self or soul, he will be reduced to a state of misery and will spend his time in pain. Better than this is to be mindful of that God manifested as infinite consciousness that is inherent in all and runs their body-machines, and being mindful of that God and recognising Him, he should attain His bliss and on attaining that bliss, he should regard Him as his true self or soul. A person who believes in his own ego and thinks himself more respectable and the other as inferior is entangled in the fetter of that false pride. He must surrender this ego to his soul that is the manifestation of God that dwells in all beings. Whatever the people of this world regard as their self will not be permanent in this world. This is the transient false pride. A person must renounce this ego to attain salvation, i.e., a person must renounce all worldly bonds and must realize that true and eternal consciousness that dwells equally in all and must be steadfast in that happiness or bliss. This is the ultimate salvation. In such a state, a person won't even have any recollection of the world.

This pride obstructs even the religious actions. It comes in the way of a person moving on the path of salvation, i.e., if he does noble deeds, presents himself as meditator, seer or devotee in the world, he will continue to belong to this world. If he continues to be someone in the world, he won't be steadfast in his soul. If a person's soul is at peace within his self without any external tie or bond, this indeed is complete fulfilment and manifestation of salvation. Therefore he must renounce the desire to be a great person in the world and seek refuge only in his soul and mustn't take pride in being a religious, austere person, a renunciator, devotee, meditator, i.e., he shouldn't be proud of himself. It means that a person mustn't have any ego in the external world. Others may think whatsoever of him, they may respect and honour him, he must keep his respected and honourable self in the other. If someone insults him, he must keep that insulted self in the other. He must be a stoic in himself. In this way, others may make a person whatever they like, he should keep that self only in them. He must regard that pure, peaceful God as his self everywhere. In this way, he must seek freedom from that false pride and attain the ultimate state of salvation. The ego develops in many different ways in the external world only to acquire outer pleasures but these pleasures are not ever-lasting. This worldly ego is also not lasting. This is the death of the ego. This death of ego seems painful. Life is meaningless in pain. So a person always remains entangled in this world to escape from this pain and to acquire pleasure. A person should be free form the fetter of false pride in this world by realizing only his soul or God that dwells in his own soul. If the ego of the external world is not apparent, it means it has hidden itself behind the veil of spiritual ignorance. A person cannot be at peace until he gains right knowledge. Therefore a person must try to attain the ultimate state of salvation by removing the veil of spiritual ignorance. A person gets attached to the object that gives him pleasure. That gives him the feeling of pleasure. If this pleasure is obstructed, his feeling of pleasure is disrupted and he feels sorrow. Similarly, if somebody is once given respect, he will feel pleased because of that respect and will feel that he is a respectable person. In such a state, if others do not pay him respect again, his ego accustomed to that respect, will feel sad. This shows that when a person receives respect from others and derives pleasure out of it, this pleasure of respect becomes a fetter for him. This is such a fetter that when the others do not pay him respect, their earlier ego accustomed to that pleasure is not satisfied and this pleasant ego is hidden behind some veil. If a person seeks to have that pleasant ego again to have that pleasure, he then tries to regain the ego experienced earlier. In this way a person experiences his ego only when he keeps on receiving the objects and persons that provide pleasure. If the pleasure of these objects and persons is obstructed, he won't then regain his pleasure-giving ego and that will cause him pain. He then feels miserable when he can't enjoy the pleasure of his ego. He feels that the ego is that which brings pleasure from objects and persons and wants to regain the same ego. So when this pleasure of objects and persons is obstructed, he won't regain that pleasant worldly ego. Although the right knowledge dwells in his soul, he doesn't find his self in it. This right knowledge remains hidden behind a veil. He can see only the ego resulting from his pleasures, he feels happy only in worldly pleasures, and that feeling of ego persists in all his actions of wakeful respiration, and in life force of all bodies manifested in his knowledge and actions, and the true self is not visible. It is hidden behind the veil of ignorance. So a person must renounce this ego of false worldly pleasures, remove the spiritual ignorance, and realize the true self. A person recognizes his pleasure-giving ego only till he doesn't experience all-prevailing eternal truth. When the eternal truth is manifested after freedom from all fetters and the bliss of salvation is experienced, the fetter of false pleasure of worldly persons and objects vanishes. Then the meditator will be steadfast for ever in his soul, as eternal bliss. The soul manifested as true, eternal bliss remains hidden because of a person's longing for the external world. Therefore a common person who is tied to the world cannot experience the bliss of his soul. If a person realizes the triviality and transience of the fetters of worldly pleasures and develops dispassion towards them and seeks steadfastness in his own self, the hold of the external pleasures would be weakened and those pleasures will find no room in the mind, the existence, consciousness and bliss of the soul then would be manifested as everlasting happiness in the pure mind. As soon as this bliss is manifested, all kinds of insatiable worldly passions would vanish or disappear and such a person in his pure and peaceful state of mind will be steadfast in his soul. This permanent elimination of insatiable worldly passions is called salvation and such a person will be permanently free from worldly passions after the experience of eternal bliss. This is the state of ultimate salvation.

10. Ignorance or Spiritual Nescience (Avidyā):

Spiritual ignorance is the force that hides the universal consciousness as right knowledge pervading equally in all bodies and in the whole universe. This may be for practical purposes understood in the following manner:-

The fetters of attachment, aversion, doubt, delusion, vanity etc. arise from a person's association with the objects and other persons of the world. These fetters may not be active when they turn him towards the world. But the material that constitutes them in their passive or dilapidated state hides a person's right knowledge. In other words, the element in the passive state of the fetters of attachment, aversion, doubt, delusion, vanity etc. is the spiritual ignorance or spiritual Nescience. Just as the pots and toys made of mud appear to be different from each other but if all those pots and toys made of wet mud are broken, then only wet mud would appear and no different pots or toys would be visible, similarly when the material which is manifested in all these fetters of attachment, aversion etc. and in the whole world is seen in its broken or natural form it is called spiritual ignorance or Nescience. This is just like the ten sense organs such as eye, ear etc. go on doing their work in a waking person but when that person goes to sleep and these sense organs do nothing, it doesn't mean that the sense organs have ceased to exist. In a state of sleep, they are lost in ignorance. In other words, the sense organs have not become non-existent but they don't indicate their objects as they did in the waking state. At that time, they are lost in ignorance. The way all these sense organs are hidden is only a manifestation of ignorance. On waking up, they jump to do their own work. A person can't see the whole world while asleep as he does in a waking state. The world is only lost in ignorance and generates the state of sleep and the state of ignorance and again this very ignorance or nescience creates all forms like toys in a dream. Numerous persons, numerous objects and their conduct is manifested in this very manner but in the awakened state they are only manifestation of the consciousness. If a person is aware of that consciousness and the world appears as nothing, this awareness is manifestation of right knowledge. If a person realizes this universal consciousness, his ignorance is destroyed along with all its manifestations. But a meditator must bring it into his experience through his own right knowledge and through his own efforts. While in meditation, the family of ignorance like attachment, aversion etc. obstructs the realization of the true self. Therefore, in order to root out spiritual ignorance, a person must practise the destruction of all fetters one by one. These fetters keep on growing stronger in a thoroughly busy person who wishes to acquire worldly pleasures and to escape pain through worldly efforts and incite a person to indulge in various types of actions by reminding him of their own objects. Therefore, when it appears that the mind wishes to know about some object, it only means that it is hidden behind spiritual ignorance and it seeks to proceed towards some worldly self-interest after forming a view about that object. Spiritual ignorance at first creates curiosity to know something. When a person acquires knowledge about some object, he thinks of possessing it and his thought of that object leads to desire for it and action to acquire it giving him pleasure of that object and this pleasure nourishes his ego. All this is the trap laid by spiritual ignorance. If a person doesn't fall into this trap, these very fetters of attachment, aversion etc. don't let him rest in peace and send him to sleep. In this form, spiritual ignorance is the chief element and there is the element of darkness in this spiritual ignorance. If the force of spiritual ignorance doesn't push a person towards sleep, it pushes a person towards worldly objects by manifesting the wrong tendencies of desire, anger etc. in his waking state and it makes him miserable until a person acquires these objects. On feeling miserable, a person is again lost in the world of objects. If an enterprising meditator can endure the tension and pressure of the fetters of these attachment, aversion etc. and keeps his intellect awakened and makes up his mind to renounce them by realizing their triviality and endures the pain of loss of the objects by realizing that they are the cause of all misery, it will develop such a power in his mind that the fetters of attachment, aversion etc. will be broken one by one in due course of time and in that state of freedom (from all fetters), the soul manifested as right knowledge will be manifested. This is the first direct apprehension of the soul. If after turning away from all these fetters, the direct apprehension of soul is sustained, the person will start experiencing its bliss and the salvation from the world will be attained for ever. Then the thought of world will never occur. When a person experiences the nectar of this eternal divine light, he will then realize that the right knowledge within him is present everywhere, i.e., it is present every where in all creatures. But as this right knowledge was earlier hidden in that person and was not manifested, similarly it is hidden in others and is not manifested in them. However, this right knowledge can be experienced only after the person turns away from all these fetters and then it is visible to him in all persons everywhere. This indeed is its universal manifestation, i.e, he finds no distinction between his individual consciousness and the universal consciousness. Wherever he sees, he finds the same universal consciousness everywhere. He may for practical considerations accept it in a worldly manner, but from real and true point of view, he experiences the same universal consciousness in every person everywhere.

Branches of spiritual ignorance are visible in a common person in many different ways. For instance, when a person sitting alone feels that there is no joy in his mind, he awakens his mind immediately in search of happiness and the mind keeps absorbed in the flow of his thoughts but he has not formed his view about any object, i.e., he is unable to find in which object he may find his happiness and he is absorbed in his empty thoughts. This flow of empty thoughts is the state of spiritual ignorance. Suddenly if the impression of some pleasure-giving object is awakened and a view is formed about some pleasure-giving object, know then that a view of spiritual ignorance has been formed. As this view gives pleasure, it gives rise to desire and then develops the tendency to do something in this world to fulfil that desire. This indeed is the trap of this world. All this started with spiritual ignorance and it goes on ever increasing. The soul is hidden behind all this (spiritual ignorance) and such a person keeps on wandering in this world. If the spiritual ignorance is dispelled in the very beginning and the thought of pursuit of some worldly object doesn't arise in the mind and that person keeps on watching the flow of this spiritual ignorance every moment like a spectator, his true self manifested as right knowledge and eternal bliss will be manifested in due course of time and will be experienced by him. He then will renounce the trap of worldly desire etc. for ever. Along with it if he realizes the triviality of this world and its pleasures and at last thinking over its ultimate pain realizes the triviality of its pleasure, he will then be steadfast for ever in his eternal bliss and in universal consciousness. This is the ultimate salvation. After its experience, there will be left no desire to know or attain any thing and he will be steadfast for ever in his own self and will stay in the state of eternal bliss and will be free from the cycle of birth and death. If the fetters are not destroyed, even their broken state manifested in spiritual ignorance will hide his right knowledge and the soul manifested as right knowledge won't be visible because of this veil over right knowledge. In such a state, a person's mind can't be absorbed in his own self, and in this state of lack of absorbing in his true self, he is again tempted to awaken his old impressions of the world. If in such a state the meditator can endure like a spectator the state of being devoid of right knowledge manifested as spiritual ignorance, this spiritual ignorance will then be dispelled. When the spiritual ignorance is dispelled, a person will experience eternal bliss of universal consciousness. Then there will be no problem of mind not being absorbed in this bliss and will not again run towards the worldly pleasures. The state of being devoid of knowledge won't be there and the right knowledge would be manifested. Such a person will experience fulfilment. Therefore, a person must destroy this last fetter of spiritual ignorance and understand this fetter by sitting in meditation. No more duty is left to be performed after the spiritual ignorance has been destroyed. At first, spiritual ignorance will be destroyed itself and then there will be direct apprehension of universal consciousness in his own self. Then the same universal consciousness will be visible in others. Thus universal consciousness will be manifested that is present everywhere. It means that the fetters of others will not bind a person with right knowledge because he will see the same universal consciousness in others that he saw in himself after acquiring freedom from fetters of spiritual ignorance etc. After seeing the same universal consciousness in others he won't develop wrong view or won't see friend or foe in others. Thus the universal consciousness prevailing in all will not remain hidden. After the lifting of the veil of spiritual ignorance, the universal consciousness that is devoid of all pain would be manifested equally in all. This is the ultimate state of salvation. It means that salvation is the truth resulting in spontaneous experience of the bliss of one's own soul after all fetters of spiritual ignorance, ego, delusion, attachment, aversion etc. are destroyed and the pain of these fetters comes to an end. As long as this true self was not manifested, the spiritual ignorance was there which revealed the pleasure of the actions propelled by attachment, aversion etc. or the worldly desires in the mind and thus showed a glimpse of the transient pleasure to the soul. When the bliss of the soul is manifested after the fetters of spiritual ignorance etc. have been painfully shattered, why will the mind be tempted by that transient pleasure of the objects that brings a brief moment of happiness of the soul, i.e., why will the mind turn towards the world. The world will be completely off his mind and his worldly mind will be completely overcome. This is the ultimate state of salvation.

It is useful for human beings to learn another manifestation of spiritual ignorance. The pleasure of worldly objects and persons that a worldly mind experiences ends completely in pain, i.e., a person ultimately receives only pain from all those objects. But this spiritual truth remains hidden and the mind sees only that transient pleasure and his view is formed accordingly and the passion of acquiring the same pleasure continues, and the pain it will ultimately bring remains hidden. This too is spiritual ignorance that hides the awareness of this ultimate pain and shows ultimately the transient pleasure. Therefore such a person is oblivious of the ultimate pain and is absorbed in the transient pleasures and is entangled in them. If some meditator desirous of salvation and liberation from worldly sorrows sits firmly and focuses firmly on the pain of these worldly objects and awakens his spiritual vision and keeps his mind awake in this vision so that if the mind recollects the pleasure of these worldly objects, he must at once develop dispassion for these worldly objects by turning away from this world and realizing the ultimate pain that these worldly objects will cause. The spiritual ignorance which has been earlier termed as false knowledge will be dispelled. Unless this spiritual ignorance is dispelled, a person cannot attain liberation from the world. The right knowledge of truth means realizing the true reality of an object and not its opposite. This very right knowledge of truth destroys this spiritual ignorance. Worldly objects ultimately cause pain though they appear to bring pleasure. The world goes on like this. The worldly objects don't seem to cause pain. When these pain-giving worldly objects are understood to be as such, know then that such a person has attained the right knowledge of truth. This will destroy the false knowledge that the worldly objects provide pleasure. Right knowledge has been manifested which means that the right knowledge of truth has been attained and the spiritual ignorance manifested as false knowledge has been dispelled. Then the mind won't turn to the pleasure of worldly objects. It will not press the mind to know them, understand them or acquire them. It will not even form a wrong view of them. When this wrong view is not formed, the meditator desirous of salvation will keep himself awake in a permanent state of right knowledge and will experience the peace of absolute salvation.

Just as the spiritual ignorance shows the pain-giving objects as pleasure-giving by developing false knowledge, similarly the same spiritual ignorance shows the transient body as ever-lasting. Right since his birth, a child never feels that his body would ever perish. Similarly this spiritual ignorance shows this dirty body containing urine and stool as neat and clean. That is why he seeks the company of other's body and doesn't feel repelled by it. In the same manner, this body right since its birth neither remained the same nor appeared to be so. Even though this body is changing every moment, others see him as the same, i.e., these appear to be the constant father, son, friend, foe etc. in this soul-less body that is changing every moment. All these (father, son etc.) appear in the bodies. They are of course all transient, created out of a feeling of that moment but they seem to be permanent. This is the false knowledge of the body as soul or as permanent. All this false knowledge is the creation of spiritual ignorance. The body is neither pleasure-giving nor pure nor permanent. This non-living body is not the soul or self but it appears the opposite because of spiritual ignorance or false knowledge, i.e., the person identifies his self or soul with the body alone whereas the soul is the manifestation of bliss which is indestructible but the body is destructible. However, driven by spiritual ignorance, a person sees his self in the body. All this is false knowledge and manifestation of spiritual ignorance and thus such a person only increases his pain by following the wrong path. A person must aim at his welfare by destroying his spiritual ignorance manifested as false knowledge. He must realize the truth by awakening his right intellect through meditation. Then bewilderment of false knowledge will be dispelled and the intellect will be purified. He will recognize the fetters by right efforts and dispassion etc. and he will ultimately attain ultimate state of eternal peace and bliss by turning away from the aforesaid fetters of attachment, aversion etc. through right efforts. He is entangled with all those persons who fulfil his desires that give him pleasure and spends all his life in wandering in their world and again after his death is born amongst them with their impressions. He never attains eternal peace and bliss which are manifestations of his soul. All this is the life of the world of desires. In brief, all this means that remaining entangled physically, mentally and intellectually in all those persons in whose company and in relationship with whom he gets external worldly pleasure is all a drama of the world of desires and this drama leads to birth after birth and doesn't let a person escape the cycle of birth and death and doesn't let him experience eternal peace and bliss.

The thoughts of the world of desire, related to those persons in whom he is entangled right since his birth are all the time haunting his mind. The world of desires *(kāma-loka)* means that his aim continues to be to lead the life of external self-interest and comfort and organizing programmes for the same. This indeed is the world of desires. Eyes are always focussed on persons of this very world of desires. Ears are ever ready to listen about them and if a person feels some pain in being entangled with them, the attitude of sleep and sloth dominates him and sends him into a world of darkness. As soon as he wakes up, the same bodies of the world of desires, same persons and same conduct guided by his desires keep on haunting his mind and remaining entangled with them he may reach his death but he cannot take his mind and sense organs to the universal and supreme consciousness by ridding himself of this world of desires. The fetters of this world of desires do not let him proceed thus far. It means that the universal consciousness is hidden behind spiritual ignorance. The same universal consciousness holds its sway all around but a person of worldly passions is concerned only with persons that serve his purpose. If some person, after arousing right thoughts, decides about his soul that "I live not only for today, but also for tomorrow, day after and in future too and what will be my condition by that time?" Then know that this very person of right intellect has set out to look into his true self. Then as he thinks of his soul, his spiritual ignorance will begin to be dispelled and the knowledge of the self will start developing manifested as right knowledge. Ultimately when he will think of his true welfare and his permanent self, he will have to renounce all his desires that ultimately cause him pain and will have to practise austerity and endure pain for a brief while for renouncing worldly desires. When he keeps awake for a sufficient time being steadfast in his seat in solitude after renouncing delusion of sleep and attachment for pleasure and protects his mind against wrong view, doubt, desire, anger of the world of desires, his mind and sense organs will open out to universal and supreme consciousness. Know then that the spiritual ignorance hiding the supreme consciousness has been destroyed and he will not see his narrow self-interest. He will find only the words of universal consciousness pleasant to his ears. Infinite forms of universal consciousness will be visible and appear far more pleasant than persons dear to him earlier. The perfumes of the universal consciousness, its touch and the sweet taste of meditation over the universal consciousness will bring to that person an experience of heaven. If the self, preoccupied in the persons having this universal consciousness, is awakened and the image of the uniform, universal consciousness is established in the mind, the spiritual ignorance hiding the sphere of the sesnses *(go-loka)* will be destroyed.

Thus a person would begin to experience the bliss of the sphere of Brahma *(Brahma-loka)* after the development of the spirit of the welfare of all beings that arouses the emotion of friendship, compassion etc. for all persons. In other words, this sphere *(Brahma-loka)* too had been earlier hidden by spiritual ignorance; but now awakening of this spirit of friendship, compassion etc. has manifested it. His spiritual ignorance was also destroyed. Thus if a person develops the spirit manifested as right knowledge that this whole world is only an extension of the truth manifested as right knowledge and all this is created by divine dynamism of Lord Vishnu manifested as his divine intellect, his spiritual ignorance of the sphere of Lord Vishnu will also be destroyed and such a seer will reach the abode of Lord Vishnu.

If this spirit is born and is at peace here, and the mind awakens into such a peaceful sphere beyond expression in which no perceptions are there, the spiritual ignorance of the sphere of Shiva would be dispelled. All these spheres are hidden by spiritual ignorance. That sphere will be experienced whose spiritual ignorance has been dispelled and the meditator will realize the existence of that sphere. Similarly there is a state which is neither of sleep nor of being awake. This also fetters a person with its pleasure. All these spheres are experienced by a meditator who rises above the world of desires. When his spiritual ignorance of higher spheres will be dispelled, the meditator will know about them. But the state of supreme salvation will still be hidden from him. This spiritual ignorance that hides the true self manifested as right knowledge will be dispelled when a person develops equanimity towards pleasure and pain, renounces the pleasures of desires and sees only the ultimate pain of these desires, and keeps the mind steadfast there and sees that ultimate pain of desires closely and restrains the passion of desires, anger etc. in due course and renounces even sleep and thus remains steadily focussed on this ultimate pain of desires. Realizing all this when through self-realisation the mind understands that these worldby passions alone are the cause of that pain, he will attain the absolute state of steadfastness and peace by renouncing those worldly passions seeing all that pain in the void without any support manifestly in his consciousness. When this inner happiness is experienced without any external object, the spiritual ignorance that hides this infinite, eternal, true bliss will be dispelled. The experience of this spiritual element will be there only when the spiritual ignorance is dispelled and only the spontaneous right knowledge and true consciousness is manifested and there is liberation from the ego of the world. This indeed is the liberation from the ultimate spiritual ignorance.

In the aforesaid spheres (of senses, Brahma, Lord Vishnu and Lord Shiva), the ego of a person persists but after the complete destruction of spiritual ignorance, even the ego doesn't exist and only eternal right knowledge is left behind. It means that the right knowledge is never-ending. So the salvation of a person is not his destruction. He continues to exist manifested as eternal knowledge and only the ego of worldly attachment perishes. That alone leads to salvation. Having attained salvation, a man doesn't have to be born again in this world to escape from sorrows because he has experienced a state of eternal peace and has fully escaped from sorrows without any external source by remaining in his own meditation. Other persons who have learnt to escape their sorrows with the help of objects and persons of this world have to return to this world to avoid those sorrows permanently. They regard these sorrows as never-ending because their worldly passions still persist. That is why as long as the support of this world is required, the external sorrows will persist. They will be permanent like this world. This pain will resurrect the world again and again. When the pain is dispelled by looking into the inner self, it is said that he has seen the final end of pain and doesn't lose courage even when moved by pain and is steadfast in his posture of meditation, and until the ever-changing mind has attained the state of permanent happiness instead of pain. Thus when the pain has been turned away without any worldly support, he then has attained the right knowledge of turning away the pain. Then whenever and whatever pain arises, he will turn away from it merely by watching and enduring it. When this pain is turned away, the eternal bliss will reign supreme and that indeed will be permanent. This indeed is the blissful supreme salvation which destroys the mind that sought help from the world and the mind of worldly passions completely perishes. Just as a lamp is extinguished when the oil in it is finished, similarly the mind accustomed to the external world perishes when the insatiable passions of the external world come to an end. This indeed is the meaning of salvation.

All the aforesaid spheres are situated in spiritual ignorance. The spiritual ignorance in its subtle form continues to persist in these spheres. As the mind rises above by developing dispassion for the lower spheres, the spiritual ignorance of the upper spheres is also dispelled. The spiritual ignorance is totally abolished only in the state of supreme salvation. The difference between a person proceeding on the path of salvation and others is that when others experience pain or something contrary to what the mind desires, they seek some support from the external world to be oblivious of it whether that support comes from the objects and persons of the world or the support of inner recitation, meditation and right knowledge etc. but the meditator desirous of supreme salvation watches that pain or contrary condition with inner eyes of the mind with the spirit : "Let me see how great is this pain ? What is the nature of this pain and what is its root cause and how can its existence be completely destroyed ?" While probing all this, he only witnesses this pain and renounces it by arousing the inner force and without any external support. He doesn't seek any external or other support to be oblivious of this pain. The spiritual ignorance of those who seek external support is never rooted out completely because all of them only help in forgetting the pain and don't destroy the pain but the seeker of salvation attains this salvation only by rooting out pain completely. Salvation means freedom and supreme salvation means eternal freedom so that he will never be born again. If at all he is born, he'll perish on his own. A person doesn't have to think, understand or do anything about it. This is called supreme salvation *(Atyanta-vimukti)*.

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BRAHMAN

(Cosmological Consciousness)

The term *'Brahman'* literally means very big, vast or expanded and opposite to this is small like a person. A person is small because he is tied to a narrow circle. Contrarily whatever element is universal and very great is called by the name *'Brahman'*. *Brahman* here means existence – consciousness–bliss (*sat-cit-ānanda*). *Sat* means existence or being oneself; *Cit* means consciousness as being conscious of one's being; *Ānanda* means complete absence of pain. The manifested conciouness, in one's self, of no pain, is soul—the essence of which is existence—consciousness—bliss *(sat-cit-ānanda)*, which is the inner most self of a living being. When pain disappears, this existence–consciousness–bliss (*sat-cit-ānanda)* appears very attractive and pleasing. When it is manifested only in one individual, it is called soul (*Ātmā*) or concisouness-in-particular. When it is hidden under the veil of ignorance and is not manifested as existence-consciousness-bliss (*sat-cit-ānanda*), a person feels restless and makes efforts of all sorts to get it manifest. If this manifest soul is seen or experienced pervading equally in all beings, then this very existence–consciousness–bliss (*sat-cit-ānanda*) is called by the name *Brahman* due to its endless expansion. In order to experience the light of this cosmic consciousness, a person has to see first the soul or consciousness-in-particular in his own self *i.e.* he has to realize his own self. The light of consciousness-in-particular may be manifested in two different ways. One is through association with outer or worldly objects and persons and the other is by shattering the fetter of worldly passions and without external support realizing the true, eternal bliss in the soul. This very true, eternal bliss, as said earlier, if realized equally in all others without any external support, will be called cosmological consciousness and its realization will be called the realization of *Brahman*. The apprehension of soul that comes through association with worldly objects and persons is transient. When we are dissociated from them, the consciousness is again hidden behind spiritual ignorance. But if this bliss is manifested without external objects, it will be permanent and is everlasting. This is salvation.

The soul or consciousness is manifested only for a short while with association of worldly persons and objects. For instance, if a person is habitual of intoxicants and finds pleasure in intoxication and is unable to get intoxicants or his desire of intoxication is not fulfilled, he feels the pain of it. In this state of misery, he feels his ego of pleasure lost. If he then gives himself that intoxication of the desired object, he will feel that pleasure. Then he finds his ego or self in that pleasure and will think that he is all right. He will then tell others too that he is in control of himself and doesn't appear lost as he was feeling without that intoxication. He realizes his self in that pleasure and knowledge. He thinks that this very worldly pleasure is the true eternal bliss. He wants to live in that way for ever. Every body wants to preserve this manifestation of pleasure. But the self acquired through association with external objects and persons cannot be permanent. As soon as the external attainments depart, their pleasure too comes to an end and contrary to that pleasure, there is a feeling of pain and absence of that pleasure. The soul associated with pleasure seems to be lost, though actually nothing has been lost because the soul manifested as right knowledge can never perish. But it is hidde when pleasure departs and pain arrives and the soul a bliss and right knowledge is not experienced. Therefore such a person makes efforts in every direction and seek to experience his self through the pleasure of associatio with many objects but the pleasure of all these objec will never be lasting. Therefore, the soul is again hidde behind the veil of spiritual ignorance and appears to b born and to die again and again. When the associatio with worldly objects and persons is there, the knowledg of the self manifested as pleasure is realized. This indee is manifestation of birth. But when there is separatio from the objects and there is pain, the light of pleasure i not there and he appears like dead. If the soul o consciousness is always lit up in its own manifestation, only then there will be escape from the cycle of birth and death but for all this a person has to acquire freedom from all the aforesaid fetters.

The essence of what has been said earlier is that the soul appears to be bewildered in pain and is not realized as existing. This consciousness is hidden though generally it is never destroyed and manifests sorrows too but the true eternal bliss or the true self is not manifested. Such a person never finds his soul lit up with bliss just as a person on a long journey in the sun in summer season experiences the pain from the sun and seems to be restless and is often in search of shade and eager for worldly pleasures. Mind is always bent upon making efforts to acquire his ego manifested as pleasure and, like the traveller in the sun, as soon as he finds a shady place with water, he heaves a sigh of relief, sits relaxed and says ! "Oh! Now I have regained my true self otherwise I was feeling lost in that state of pain". For instance, he is acquiring the outer knowledge of his soul manifested as pleasure after the destruction of pain and he is keen to maintain that state (of pleasure). This is the ultimate love of the soul. But the seeming bliss that arises after the disappearance of pain is not ever lasting because the insatiable worldly passions that bind one to another and keep on inciting him to perform right or wrong actions one day turn even the pleasure into pain and therefore the consciousness of bliss is not manifested. Therefore, a person has to renounce all the external bonds to acquire the everlasting light of immortal consciousness but the pain of renouncing them (external bonds) has to be endured in the spirit of a spectator. When the spiritual ignorance (*avidyā*) is dispelled by enduring the pain (of renouncing external bonds) like a spectator, the right knowledge will develop that all worldly objects, not to speak of pleasures, would ultimately end in pain and will hide even more the ego-manifested soul as pain and hide it behind a veil of spiritual ignorance, i.e., that pain doesn't let the right knowledge arise manifested as bliss. A person in the spirit of a spectator must patiently sit in meditation, renounce the association with external objects, and having even no thought of them must watch them like a spectator escape from the unending thoughts that fetter the mind, and the memories of the external objects, and thoughts of attachment, aversion, doubt and worldly duty, and must not see his ego in them. He must develop only dispassion towards them believing them to be mere inner impulses and escape from the fetters of pride and delusion. Thus when all these fetters keep on flowing in the wakeful state of the self and he turns away from these objects, the same fettered self will feel tired and go into sleep. This very state is known as the state of spiritual ignorance. It doesn't allow him to experience the true eternal bliss of the soul. Therefore a meditator must renounce like a spectator this wrong state of sleep or sloth or the rhythm of comfort shown by it and renounce even its pleasure. Otherwise sometimes, the self will appear to be fettered and sometimes the state of spiritual ignorance will cheat him by a show of pleasures. When a person is free from both these states and from the insatiable worldly passions in a stoic manner, he will experience the true eternal bliss of the soul. When the inclination of the mind towards worldly passions and external pleasures ends, the right intellect awakens, the external objects and their association start giving pain, the mind will turn away from them. When the mind turns away from the world, insatiable worldly passion would come to an end and the pain will also be dissolved. When this pain is dissolved and the state of inner happiness is manifested, he will then realize that he has attained his true self and that he has returned to his true self. There will be then no experience of being absorbed in pain and the experience of his soul or consciousness manifested as bliss will forever be awake. Then this consciousness that is free from all fetters will be experienced for ever because it is in no way related to external objects. It has been manifested only in this true self. He has felt his true self manifested in bliss. This is the manifestation of true eternal bliss *(Sachidanand)*. *Sat* means existence. *Cit* means manifested knowledge and *ānand* means attaining what always appears pleasant to the mind. All beings wish to attain this very *sachidanand*, true eternal bliss, that is pleasant permanently for the mind. A person feels satiated in attaining this bliss. The visualization of cosmic consciousness would mean to experience and realize the cause for this attraction and experience this bliss equally in all persons. Soul is individual consciousness and cosmic consciousness in all. This is the most attractive experience. Feel this cosmic consciousness wherever the mind leads to. Only then the life will be really fulfilled, and seeing or realizing something else in others is futile because the meditator has known through his personal experience that external pleasures which are cause of attraction for the people have been completely understood through his right intellect and meditation. Then why to give room to these pleasures and their cause, in one's heart, i.e., having a view of all these in oneself or others is futile. It is appropriate for a person to see, apprehend and experience only that individual consciousness which is manifested as existence, bliss, and knowledge every moment and is called true eternal bliss because this is indeed the only object of attraction that dispels pain and is manifested as bliss and is called manifestation of Lord Krishna beyond whom there is no element. This alone is the account of consciousness-in-particular and the cosmic consciousness.

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PARAMĀTMĀ

(God : Organized Whole)

God is the name of organized whole of all beings. Organized whole includes all forms just as leaves, root, trunk, branches, twigs, fruit, flowers and seed are combined in a tree. This is the organized whole of the tree. Its disintegrated forms are its parts like leaves, flowers etc. Similarly, a human being is a disintegrated part of God and all the living creatures organized into one whole as in the tree, integrated in their actions and doing practical actions in the world, in their organized form are God. Now, in this organized whole, there is infinite knowledge and infinite power of action. As there is knowledge and action in an individual, there is knowledge and action of this collective, integrated group, i.e. God. The drama of this organized whole goes on in quite a unique manner. When human beings come across each other, the knowledge of one is added on to another and the knowledge of the other is so manifested that it makes this integrated house of the bodies of all human beings active in numerous ways. No individual can live himself alone. The impulses of this universal being like heat and cold and numerous strange ways making human beings happy or grieved drive human beings so that these individuals inspired in numerous ways by seeing one another are forced into action. One looks at a child and conducts himself like that. When he looks at the old, he becomes a different person. Similarly God manifested as knowledge is seen as friend, foe etc. and inspires a person to numerous types of actions and pleasant or unpleasant conduct. This very God manifested in numerous ways in the people of all ages starting from one year old child entangles them to numerous actions through attachment, aversion, ego, delusion etc. This divine dynamism has three characteristics. One is *Satvaguṇa*, noble characteristic and then *rajoguṇa* in the form of desire, anger etc. inspiring human beings into action which entangles them in all kinds of actions and at last inspires towards a peaceful state by revealing their futile labour and pain and the *tamoguṇa* appears as darkness of ignorance. These indeed are the three characteristics of divine dynamism. In their integrated form this very divine dynamism is called spiritual ignorance (*avidyā*). That (spiritual ignorance) has also the same three characteristics. But God manifested as knowledge in the world of organized whole of infinite and innumerable beings has a characteristic which is called divine dynamism (*māyā*). It doesn't mean that God too like a living being is entangled in the fetters. God is also an element of organized whole of all beings. He doesn't have any entanglement of His own. Entanglement is there only in the individual being who is miserable. God through his drama makes those very living beings play numerous games. But the only thing worth knowing in all this is that if a person realizes his soul, he will realize all living beings. He will see all those elements in others that he has seen in himself. If a living being gives up the feeling of 'you' and 'I' that occurs in the worldly behaviour even for a short while, that living being won't appear to be different from God or the organized whole. A living being is limited and God or organized whole is the name of universal being but the characteristics of both are similar. This conflict and fetters etc. which are at the root of pain are equally the manifestation of the divine dynamism but a living being feeling pain can't be an integral part of God or organized whole. One who feels pain is the living being. If a person can undersand the play of spiritual ignorance and its characteristics in his own self and can get rid of all fetters like ego, delusion, attachment and aversion and all wrong tendencies like desire, anger by viewing them within his own self and by realizing their pain, and becomes more energetic and overcomes sleep, he will be free from his fetters and the pure soul or consciousness-in-particular manifested as pure and eternal right knowledge would be manifested in his self as bliss, and if he can experience the same consciousness in all living beings and affects ignorance and does not see the fetters of spiritual ignorance etc. in others as he finds in himself, he will then find the same pure universal consciousness manifested as right knowledge in others as he discovers in himself. This indeed is cosmological consciousness that finds soul manifested as right knowledge in others as in himself. If a person is steadfast in this consciousness, he will attain eternal peace and bliss.

In brief, cosmological consciousness is that which in a living being is free from all fetters and wrong tendencies, free from actions, sorrows and pain and is manifested in him as pure, eternal right knowledge and is not absent or non-existing in others, but a human being has to experience it through his pure intellect and meditation. If a person sees the same consciousness in all living beings from worms, insects to universal consciousness which is beyond all pain and entanglements, know then that he has realized cosmological consciousness. This is like the state of sleep where there is no conflict of 'you' and 'I', where there is only pure knowledge and its power to act, i.e., where the living being has the right knowledge of life, where he is not a dead body, where there is respiration in him, is not like a lifeless stone, it is called a state of consciousness that performs all actions in all living beings like breathing, circulation of blood in the body, growth of physical organs in children and youth and diminishing of enhanced youthful energy in the old - this consciousness lives in the same way in all living beings, with its divine dynamism, i.e., with both the powers of knowledge and action, or, say, dwells with *Tamoguṇa* in its state of sound sleep along with *Satvaguṇa* and *Rajoguṇa*. There seems to be no distinction in all this, so much so, this consciousness causes the sap flow in all plants and trees and is driving the whole universe in the name of God or organized whole through his divine dynamism having three guṇas and is present in the body like respiration and even in the air. Where is the distinction? When this distinction doesn't appear in the sleeping living beings, how will this distinction appear in the awakened living beings in the eyes of cosmological consciousness or God or the organized whole ? It is there only in the intellect of a living being. He will be free from attachment and aversion, realizing the same consciousness of that eternal great being by purifying himself through right knowledge, right intellect and meditation. This is how he will be steadfast in that cosmological consciousness manifested in the soul or individual consciousness of all by being free from all fetters and wrong tendencies, being alike in pain or pleasure. Then all his sorrows and miseries will be dispelled.

Living being, God or the organized whole and the cosmological consciousness that have been elaborated above ordinarily mean that they are so integrated with one another that they cannot be really distinguished. These are only names to realize them in meditation for the use of a person to inspire him towards the path of salvation, because there cannot be any contemplation of something which is nameless. Right knowledge is awakened only through contemplation and the mind purified by freedom from worldly entanglements will be steadfast in his soul through the awakening of right knowledge. This is called the absolute state. It brings its full reward which is manifested in eternal bliss. If the meanings of entities like living being, God or Organized Whole and cosmological consciousness is not contemplated, how will the mind then turn away from the world and how will it enter and be steadfast in his own soul or consciousness-in-particular and how will a person have peace and bliss without that steadfastness? How will he escape from the world ? Therefore, a person will attain the state of fulfilment by being steadfast peacefully again in the awakened state by being oblivious of the world and by contemplation of those names and in turning away of the pains and in attaining bliss. State of fulfilment means what was to be done has been done and nothing more remains there to be done and this state will be attained by discovering the best manifestation of the soul or consciousness-in-particular. That is why these names have been evolved. If we don't contemplate these names, the empty mind will fall asleep or will revive the impressions of the world again, i.e., it will contemplate the worldly names and the mind then will keep on wandering in the world. Therefore, these different names of God which are not the names of the objects of world are needed to turn a person away from the contemplation of the names of worldly objects. All these are the names of God. If a person recites some name of God that brings freedom from the world, and regarding the world to be painful and false tries to attain salvation by reciting some name of God, it will bring steadfastness in the soul and through it steadfastness in the pure cosmological consciousness will be attained. In this way, only God doing actions in this world in His manifest and unmanifest forms will be observed. While watching this divine dynamism and reciting His name, one will attain freedom from 'you' and 'I'. Neither 'you' nor 'I' do anything nor anyone else does; the actual doer is manifested in many different ways every moment, and through some manifestation will be observed driving the world through his divine dynamism, and when the living being considers himself to be thus in the control of God, he will not regard himself or someone else as the agent of actions.

He will then have no attachment or aversion towards his own self or others. When persons come across one another, the same God is manifested through the feeling of pain and pleasure and makes all indulge in actions through the wrong tendencies of desire, anger etc. Only some chosen devotee of God reciting the name of God may be able to avoid wrong actions by being mindful through path of right knowledge shown by God. But an ordinary person being impelled by His manifestation for a moment engages himself by *rajoguṇa* in various sorts of actions which end in pain and for which he later on repents. When people come across each other, it is only the knowledge which expresses itself like a spark and stages strange dramas variously in children, old persons, the rich and the poor, the strong and the weak and even the fools. Who is responsible for this ? Well ! Someone else who is held responsible for this is just a figment of one's imagination which causes him to indulge in actions bringing pain or pleasure. What will the mind think of doing if it sees only the same God manifested as right knowledge watching for a moment and then becoming invisible, acting through all the persons ? Well ! The mind then will be at peace like a void because all thinking and worrying is about actions to be performed, but the doer is that very God who is manifested for the moment and then disappears. He is someone here and the other one there. For instance, He is some one in a child before his mother, another one before his father, and still another one before his friends and thus appears differently according to the person he comes across at that moment. What a person appears before one, doesn't appear the same before another and thus becomes invisible and what he appears to the second person doesn't appear the same to the third. Therefore tell what should one think of a person as to who he is. He does appear to have all forms and he who sees all forms in God is, really the wise man. Then tell who else is responsible for actions ? But if a person sees all this knowledge in his meditation in solitude and realizing this knowledge becomes oblivious of the world, he will attain eternal bliss and will be liberated from all sorrows. All this is the story of living beings, God or the organized whole and cosmological consciousness. One needs to know more about God in all this. Many religious teachers have regarded God to be the soul of this universe. For instance, the soul as knowledge dwells in the body, and the family of that soul comprisig of mind, intellect and all the sense organs — organs of perception and organs of action and five kinds of respiration, breathing out, breathing in, etc. dwell in the body, and one bearing such a body is called living being. Similarly, the whole universe in which there are present the minds, intellects, sense organs of all living beings is the body of God, and that who bears this body is called God. In this universe, when living beings come across each other, they indulge in all sorts of actions and activities. When we realize that God is the soul of the whole universe, all fetters of attachment, aversion etc. cease to exist. But this can be realized only through the power of meditation in the right manner. The God has infinite power. Whosoever has come into this world has some divine power in him, but God is all powerful. The power in an individual has no significance of its own. It is only a part of God who is the soul of the universe. If the individual is alone, he has no power of his own. He has power only because he is a part of this universe or God. For instance, the power of a labourer to do labour and the power of the employer to employ that labourer and similarly the power of the artisans like mechanics don't have any significance in themselves; they have significance in completing their task in the world if they live as a part of God or his divine dynamism. Similarly, a ruler, a doctor, a physician, a lawyer, a professor, a scientist, a powerful person or any other living being in this world has been given his task and name by being a part of the universal element manifested as God, whose body constitutes the whole universe. If that living being is not a part of that organized whole or God, he has no name or description as living being. If all the actions and names of this God are ignored, we will find only one cosmological consciousness manifested as complete knowledge in which then there is no action or conduct. This state of peace is attained only through meditation, and by developing knowledge through meditation, regarding this infinite, eternal God as all inclusive, ending all distinctions of living beings and avoiding the fetters of attachment, aversion etc. The meditator attains steadfastness in the cosmological consciousness (who is regarded as equally dwelling in all) manifested as eternal knowledge resulting in the experience of eternal peace and bliss in which there is no pain of fetters of distinction etc. This is the ultimate fruit. As long as the living being regards himself separate, and regards others as separate, and doesn't realize the same God in all, he will be reduced to a miserable state, experiencing pleasure and pain as a result of being trapped in numerous activities caused by attachment and aversion and the self-interest, in pain and in pleasure. When a meditator will meditate over this God after some patience, purifying the intellect, renouncing the worldly objects and overcoming ego, delusion etc, he will have vision of only one God who is playing with his divine dynamism, and will not then blame anybody. He will regard this trap of divine dynamism only as the cause of pain or pleasure and retaining equanimity in both pain and pleasure, he will see the same God dwelling equally in all in this very divine dynamism. When he is not to perform any action of attachment or aversion, why would he think of them? When there is no thought of attachment or aversion, he will keep awake in his seat, perfectly at peace and devoid of sleep and sloth etc., then only the old impressions or passions flowing like impulses in that living being will be visible. One who is spiritually ignorant, i.e., one who doesn't realize God, who is propelled by these impressions or passions in various ways bringing wrong thoughts, wrong emotions, wrong actions and various types of wrong views to the intellect of the living being, is wounded. But one who realizes God as the same in all will not develop wrong views like father, son, friend, foe etc. because he realizes the same God in all and, when he comes across other persons, realizes that the characteristics *(Satva, Rajas, Tamas)* of divine dynamism are doers or agents of all actions. For instance, in coming across someone, if there is awakened a consciousness of love or joy manifested as *Satva*, he would be ready to observe good conduct towards that person and to do various actions to please her and if on coming across a person the feeling of pain or *rajas* manifested as knowledge is awakened, it will propel him to do wrong actions by developing aversion and anger. A true meditator enveloped in austerity and energy, unaffected by this pain or pleasure and treating it as a transient incident is not propelled by pain or pleasure and remains equanimous in it. Through this very method, he becomes free from the views of all wrong actions, wrong emotions, friends and foes etc. and develops the same view of presence of one God in all and sees his divine dynamism operating in all and driving all living beings. Manifested as right knowledge, this divine dynamism is of *Satvaguṇa*, and this divine dynamism when makes him do actions of desire, anger in accordance with the kind of knowledge developed is called *Rajoguṇa*. When this is calmed down, this very divine dynamism develops into *Tamoguṇa* manifested as sloth or sleep. Freed from the fetters, the meditator sees this trap of divine dynamism operating in others but within his own self, he remains equanimous in pain or pleasure and doesn't develop any wrong view of distinction of pain and pleasure. If this wrong view is not formed, how will the universe be formed ? For instance, the view of friend or relative is formed through feeling of pleasure and through it are developed the fetters of wrong view of attachment, desire etc. and various actions resulting from them. Similarly, wrong view of foe etc. through feeling of pain resulting in anger, aversion manifested in wrong actions fetter him. Just as infinite waves and whirlpools rise in the ocean, manifested at one place, and calmed down at another and clash with one another still at another place, are all parts of the ocean and nothing except it, in the same manner, the meditator should think, God in His myriad forms is the organized whole of all living beings and is the doer or agent of all actions. He must realize the divine system of doing these actions as to how the parts of this organized whole when they come across each other do actions according to the mind or emotions developed in them. There is no other permanent and deliberate doer of all these actions. *As the knowledge, so is the emotion and similar are the actions. As are the actions, so will be their consequences. This is all the divine ordination.* Now only that energetic person can come out of the trap of this system who devotes himself to the organized whole as God. God means the greatest power. In this, two kinds of power are particularly worth realizing - knowledge and action. As the living being realizes his interest or otherwise, which is possible only for a human being, he attains in himself the power manifested as the right knowledge of God, realizes his true interest or otherwise and does actions only for his well-being and develops power for such actions. Pleasure or pain may propel him in whatsoever manner, he seeks the help of power manifested as the right knowledge of God and doesn't let his power of doing noble actions go wrong and does only good and keeps his mind pure. This is the power of God that saves a person form evil deeds. For instance, on seeing some pleasure-giving object, greed etc. is developed, this is the incitement from divine dynamism and many persons are thus entangled and because of that it seems difficult to be free from the divine dynamism of greed. But this state of greed doesn't let the right knowledge awaken and one is deceived by temptation of its pleasures and it doesn't let one see its ultimate pain. Only the divine power manifested as right knowledge can destroy the greed of divine dynamism. What will be the nature of this divine power manifested as right knowledge? If the meditator in this state of greed turns inwards and contemplates over this God or universal consciousness and thinks which objects diminish in what manner, this very God will develop the right, redemptive knowledge in his mind which will reveal to him the ultimate pain of that greed and the power of feeling that pain so deeply that the thought of satisfying temptation will be destroyed, because he (the meditator), while watching the pain, will also attain the power to destroy it. He will also easily attain the power to renounce such actions. These indeed are the two powers of God — to realize one's true interest or otherwise and then work for one's well-being and dispel one's disinterest. Alongwith this, the devotion to God would increase. Both these powers when fully grown and are visible in a being, he is called God *(Bhagwān)* in this world. This God *(Bhagwān)* fully knows the spiritual ignorance and the right knowledge. This is also his power of knowledge that knows the full consequences of actions as to which actions would lead to which consequences and what living being has come to this world after doing what actions in the previous birth so that he is experiencing pleasure or pain in this life. This is also the power of God manifested as right knowledge. He thus knows the path of attaining complete freedom from the fetters by knowing the consequences of actions. This is called right faith or religion *(dharma)*. A person thus must fully adopt this right faith and renounce all fetters and experience supreme salvation by destroying all sorrows so that the power of eternal bliss is maintained. Only God has this power to the fullest extent. A meditator gathers this very two-fold divine power through faith in his own self, enhancing the power of right knowledge by following the path of God and accumulates the power to go beyond the fetters of wrong action through his right knowledge and thus proceeds on the path of salvation. The purpose of *Paramatma* (Supreme Consciousness), *Ishwar* (All powerful) and *Bhagwān* (Perfect Englightened Soul) has been mentioned in accordance with the meaning of these names for the emotions that are needed to come out of these fetters or to acquire freedom from this world. The word *Ishwar* is used because he is all powerful. *Bhagwān* name is given because he has six great powers. These six aforesaid great powers are the knowledge of spiritual ignorance *(avidyā)* and right knowledge *(vidyā)*, the knowledge of the reasons of the present birth and the next birth of living beings, the knowledge of salvation and also of right faith that brings salvation. The name *Bhagwān* is used because of his having these six great powers.

Any name of God is recited or used for meditation to free a living being from entanglement, and to awaken the mind accustomed to the fetters of the world. A person awakens his own mind by being mindful of the virtues of God by reciting His name and trains it for salvation so that he can attain freedom from the trap of the world and can attain an eternal peace. By reciting the name of God, and concentrating the mind, one can contemplate the universal consciousness. The names, *'Om'*, *'Rāma'*, *'Krishna'*, *'Shiva'* etc. have been mentioned in the Vedas and other scriptures keeping in mind the characteristics of God so that they can be recited. For instance, when some characteristic is manifested, devotees give a name to God accordingly. Since God pervades and plays in all, he is called *Rāma* and he is called *Krishna* because he attracts through right knowledge and he is called Vāsudeva because he dwells in all, he is called *Nārāyana* because he manifests the whole community of human beings and gives support and movement to all — like this there are infinite names of God. Whatever characteristics people see in God, they accordingly name Him. Whatever characteristic is revealed while contemplating over Him, people accordingly name Him but God must be seen as omnipresent. Names are there only to stop sloth and to focus contemplation on God by turning mind away from the thoughts of the world and to be steadfast in cosmological consciousness manifested as right knowledge and acquiring peaceful and pure state by destroying all distinctions of 'you' and 'I'. So there is no significance of the existence of so many different names of God. What is significant is contemplation and recitation of the name of God. Contemplation and recitation can be only through a name or a word. A person must awaken his pure emotions through some name of God and see the same

God operating everywhere if he wants to develop his mind. He must not see any 'I' or 'You'. He must see the same divine principle operating in all. He must give no priority to his worldly ego and must not treat others as inferior. He must realize the same God operating in all through his divine dynamism. It is through this very recitation that a person may attain ultimate, eternal bliss. As a person realizes the same cosmological consciousness in all, he becomes free from his narrow self and becomes one with universal or greater consciousness. This is the spirit of cosmological consciousness. Ultimately when he sees the same spirit in every body, he will be completely free from his narrow-mindedness and become one with the cosmological consciousness and he will attain true devotion. When he sees the same element and same spiritual element staging his drama in all living beings, he experiences how He is manifested in different forms of knowledge and thus makes a person indulge in various actions. But spiritually ignorant people, fettered in false feeling of 'You' and 'I', are reduced to a state of misery, i.e., they are trapped by sorrows and delusion. This is all the story of eternal God and this is the elaborate account of the name of GOD to satisfy one's true interest.

This universal consciousness enters into everyone right since his birth. Therefore afraid of this universal consciousness manifested in knowledge, a living being acts cautiously in the external world. If some person renounces false self-interest and ego that supports that self-interest, he will then find the same God equally pervading in all in the same form. Only the ego of self-interest distinguishes him from others and develops the perception of differences. If some one practises equanimity in pains and pleasures, he will be able to recognise this false 'I' or ego arising from self-interest in this pain or pleasure. If he perceives the same ego in others too, he will find it manifested as universal consciousness staging its drama everywhere. But if a meditator is not moved by wrong passions and overcomes wrong tendencies like anger etc. and becomes only a spectator of the drama of living beings preoccupied by the divine dynamism of universal consciousness and is not carried away like them by that divine dynamism, he will then be free from the fetters of attachment, aversion etc. created by divine dynamism. Then he attains steadfastness in his own self too. A person seeks the support of others in the world only if he is moved by sorrows. If he develops in himself the energy to watch his sorrow like a spectator, he won't be entangled in any person anywhere. He will then watch all persons moved by the trap of wrong tendencies arising from association with one another, will realize their wrong actions, will be self-restrained, will know the divine dynamism that drives to wrong actions, and so will be at peace in his soul. All persons, big or small, unable to overcome their narrow self-interest are experiencing pain because of their actions propelled by their limited worldly knowledge. A person with such a right knowledge, keeping restraint, indulges only in noble actions and doesn't even think of wrong actions or indulge in wrong actions against other persons who are moved by the worldly interest and are unable to exercise self-restraint. He sees all actions of others as directed by a universal consciousness. Therefore, an energetic meditator through the knowledge of spiritual truth and through self-restraint frees himself from the trap of the world and is at peace in the cosmological consciousness manifested as right knowledge.

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JEEVA

(Living Being)

Jeeva means any living being who can respirate. But respiration is not possible without consciousness and knowledge. Knowledge here means respiration with understanding. This develops a feeling of living being. This feeling means knowledge and action of a living being who assumes life in this world. Now this living being is not alone. There are innumerable living beings. Perceived by one another, they experience pain and pleasure because of which wrong tendencies and fetters like attachment, aversion, desire, anger like waves of water flow all the time in a living being. When these impulses are not aroused, fetters of attachment etc. remain dormant and keep the living beings as alive and do not allow them to perish. A living being is one who is a unit of this world manifested as an integral community of infinite number of living beings. He is not always in the same state. Pain or sorrows always confront him. One who takes birth to dispel pain must die one day. In this way, a living being will never be free from the cycle of life and death, and the search by a living being for a solution to this pain will never end until he realizes God whose elaboration will come later. If on realizing this cosmological consciousness, a person's sorrows come to an end for ever, and he finds a refuge in peaceful cosmological consciousness, the search for solution to all sorrows will also end and his cycle of birth and death manifested as his flow in the community of infinite number of living beings will also end. In brief, it means that if a living being realizes this cosmological consciousness or God, and for that, after understanding the nature of his fetters, makes right efforts energetically, he will first of all escape from all fetters of spiritual ignorance, ego, delusion, aversion etc. that develop in this community of infinite living beings manifested as the world and will attain steadfastness by experiencing the cosmological consciousness within his soul manifested as knowledge and his period of flow in the world will come to an end. All sorrows of the fetters will be seen as disappearing . It is pain alone that makes him wander in this world. If this person finds the self of peace and bliss within himself, why would he then wander about in the world and why would he flow in the cycle of birth and death by being fettered in the trap of worldly actions? Thus, the living being is the name of one who because of pain and pleasure indulges in many activities, noble and ignoble, due to the fetters of attachment, aversion etc. in this world manifested as the community of innumerable living beings and who consequently acquires further pain or pleasure and is born and dies again being trapped in the miseries caused by his passions.

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GOD (BHAGWĀN)

(Perfect Enlightened Soul)

God or Perfect Englightened Soul means a conscious person having six powers. In the scriptures, there is a mention of six *Bhagas*. *Bhaga* means power or Energy (*Aishwaryā*). *Aishwaryā* too means power and energy.These six powers are :

1. Knowledge of spiritual science *(Vidyā)*.
2. Understanding the nature of spiritual ignorance *(Avidyā)* fully.
3. Knowledge of the consequences in rebirth of the Actions done in present life (which action leads to which form of life in rebirth) and how do they lead to that particular consequence.
4. Knowledge of the present consequences of the Actions of Previous Birth (which actions have led a person to present condition, birth or state of being).
5. Knowledge of Right Faith *(Dharma)*, i.e., the kind of life through which a person conducts himself so that he can have freedom from fetters or attain salvation and ultimate, eternal peace and bliss and there is freedom from all sorrows and evils. The way to this salvation manifested as emancipation is called *Dharma* or right faith. This is the fifth *Aishwaryā* or Power which is fully established in God. It is God alone who knows Himself fully. He directly reveals the path for others to follow. At some time He manifests Himself in this world and inspires people directly towards the path of salvation by

becoming Himself a model showing the way to others.

"As I conduct myself, so can you", thus inspiring His devotees and meditators, He doesn't let them be disheartened. Even when they are absent, He in His meditation inspires his devotees and meditators in their search (for the path to salvation). All these Vedas etc. are the knowledge manifested during meditation of the seers; but one who doesn't strive himself for right life, the full realization of the divine message for such a person is not only difficult but it is impossible. But if some devotee or meditator even while enduring pain, turning away from all wrong things and adopting all noble things, living life in austerity, searches for the right faith and keeps on searching for self-peace by renouncing external self-interest and with concentrated meditation analyses how God manifested in human form would have conducted himself while confronted with pain and what He would have done and how He would have been steadfast in right faith, he thus in his meditation itself will get the divine command as God Himself conducted and kept steadfast in right faith. Such a saint or devotee rowing the boat of right faith properly will cross this ocean of world. Thus a person would also be able to understand the meaning of all the Vedas and the deep verses of right faith. This aforesaid religion, common for all, dwells in Him manifested as great power. It is because of this great power *(Aishwaryā)* manifested as right faith in Him that He is known by the name of *Bhagwan* or God.

6. Salvation (Mokṣa) :

This is the sixth power of God *(Bhagwān)*. God alone spontaneously finds salvation in Himself very closely, i.e, sees it closely. This salvation means freedom from fetters. God *(Bhagwān)* alone knows how many kinds of wrong views, doubts, never-ending thoughts of pledges and the rules of conduct arise as a result of association of human beings with the world. As a result a person's thoughts related to his duty are never-ending and he is entangled only in the thoughts of doing things or getting things done. Similarly the pleasure-giving objects and persons of this world do not get off the thoughts or memory of a person flowing in this world. Only if some other forceful cause is there, these thoughts may for a while appear to be suppressed or dispelled. But when that cause disappears they again haunt the mind as impressions. This very thought or memory of the pleasure-giving objects and persons is known as attachment. It means that the memory of worldly objects and persons that give external pleasures to a person never get off his mind. Their memory is always flowing in his mind. This indeed is the fetter of attachment. That is why desires develop in his mind. Showing the temptation of the relationship of persons and objects, the desire and greed for them impels a living being again and again towards that relationship and he is absorbed in acquiring them without worrying about death in the trap of terrible and extreme actions losing the right knowledge. This fetter of attachment keeps that person terribly trapped in this world. It so destroys his intellect by the temptation of worldly objects that it hides even death-like terrible pain likely to confront him in future through association with worldly persons and that even a person with intellect cannot realize the truth and seeks only to constantly flow in this world with the hope of acquiring that trivial pleasure and maintains interest in his mind in pleasures arising from that attachment and has desire, greed and hope for those pleasures. All this belongs to the family of attachment. A person fettered with this attachment can never attain salvation. But *Bhagwān* or God being free from the fetter of pleasure of worldly persons and objects which is manifestation of attachment realizes the eternal bliss of consciousness while assuming the human form in this world.

Similarly, *Bhagwān* or God knows how to be practically free from the fetter of aversion. Aversion is that fetter that manifests in a person or a living being through his experience of pain. Just as there is aforesaid fetter of attachment for pleasure-giving objects and persons, similarly there is this fetter of aversion towards painful persons and objects. It particularly means that a living being can never forget the painful persons or objects. He is constantly absorbed in removing them. Since these painful persons and objects preoccupy the mind, this aversion keeps the mind entangled. Fettered with this aversion, a living being cannot think with intellect how to dispel it or how to remove its pain, instead he develops anger out of his frustration and its family-members — irritation and jealousy etc., and keeps the mind entangled in many different ways. That is why, entangled in this family of aversion, a living being cannot feel happy inspite of having pleasure-giving objects, and gets ready to indulge in many kinds of extreme and terrible actions. God is free from this fetter and is established in eternal bliss of salvation. As directed by this incarnated God, the devotees or the meditators too, encouraged by His example destroy aversion and acquire freedom from this fetter by having the light of right knowledge and by making right efforts for it. Aversion is often strengthened with the material of pleasure. If the meditator has to get rid off aversion, he will happily renounce the objects of pleasure too.

Thus, God (*Bhagwān*) knows how to acquire freedom from delusion, ego, spiritual ignorance and the objects of the sphere of sense-organs and all their fetters. This very God of great powers dwells in His abode of bliss manifested in human consciousness in which all the fetters are rooted out by adopting the path of right faith. Pursuing this path is known as right faith *(Dharma)*. This right faith is first of all manifested by God himself. This is indeed the great power of God. A devotee or meditator who adopts this path or right faith ultimately attains supreme salvation from this universe. This is the sixth great power of God known as right faith. These fetters have been elaborated at an appropriate place.

Freedom from the aforesaid ten fetters is the sixth great power of God. This is called God having six great powers, i.e., it may be said that God has six great powers - awareness of right knowledge and spiritual ignorance, realization of future consequences of past actions and present consequences of actions in the previous birth, right faith and salvation manifested as freedom from fetters. The consciousness, endowed with these six great powers is known as God. When these very six great powers are perceived to be possessed by a human being, people of the world have called that human being as God (*Bhagwān)*. He is called incarnation of God. That human being has directly apprehended in himself the shining images of God. They have been manifested as Lord Rama, Lord Krishna etc. and their drama indeed is understood to be staged in that human being.

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SOUL (ĀTMĀ)

(Consciousness-in-particular)

A lot has been said about soul or consciousness-in-particular while elaborating cosmological consciousness *(Brahman)*, but it is particularly essential to understand that 'soul' is the name of the most intimate, inner most self which is always felt to be constant and uniform. In other words, the self-consciousness or I-ness which has been experienced in the past and is also experienced as such in the present is called soul. For instance, if a person feels pleasure and comfort in the enjoyment of some object, his ego then feels comfortable and happy. If he finds the same comfort and pleasure a second time, he feels that he has found his earlier self or I. Similarly, if some person feels the joy of his self equally for ever, he is said to have realized his soul. When this comfort and pleasure is not experienced, he feels that his former self has been lost. Then what is soul or consciousness-in-particular? It is the consciousness of the happiness that remains constant as it was yesterday or day before, and the desire for it remains the same in future. In this way the self is experienced uniformly throughout life, and before and after this life too, and is never missed is named as soul in the scriptures. The soul has been explained differently in different scriptures. But *Vedāntic* scriptures hold that consciousness or knowledge is the essence of *atman* or soul. Knowledge is the essence of man and being so it is real *(Sat)* i.e. it is never lost. Manifested as happiness, it is also known as consciousness *(Cit)* and as bliss *(Ānanda)*. Happiness here means bliss. In this way, the soul is said to be the real *(Sat)* – consciousness *(Cit)* –

and bliss (*Ānanda*). It may be explained in one sentence as "one's self manifested in knowledge as bliss". When its manifestation as bliss becomes invisible, the self seems to have been lost though at that time practical knowledge is not lacking because that person is still alive. However, its essence as happiness is hidden by a veil and so the self seems to have been lost. If happiness is manifested, the same old self of yesterday or day before is recognised and experienced. He then thinks that he has got back his self. There is another instance. For example, some person may get his happy self on getting honour and respect. If at another time, he doesn't receive that respect, the self experienced in the past seems to have been lost, i.e., he won't have his well-known earlier self, the same soul will not be experienced, i.e., the recognition of the soul won't be there. Recognition here means that there is memory of the earlier self along with the direct apprehension of the same self in the present, as some person sees a friend after a long time and says, "Oh! My friend !" This is what is meant by recognition *(Pratya-bhijñā)* — a direct apprehension of an object in the present as it was experienced in the past. The soul too is similarly experienced. On having happiness, it is felt "I am that – the old self". Thus, the soul is felt to be uniform. Similarly, if some person receives the same old respect, the same old happiness, it will appear as if the same old self has been found, i.e. it has been recognised. Similarly, if whatever joy has been received from the association with objects and persons and thereby the experience of happy self, is sustained, i.e, if some person keeps on receiving the joy of association with objects and persons, he will also keep on experiencing his soul manifested as joy. But if that joy is lost, then the old well-known soul manifested as bliss too won't be available. Not receiving his soul is believed to mean that the soul has been hidden behind a veil of ignorance. That person then makes all kinds of efforts to regain his soul and feels the need for these very worldly persons and objects. That is why what to speak of realizing the soul manifested as bliss after freedom from attachment and aversion, that person feels his soul to have been lost due to receiving pain in due course of time. That is why such outward looking person never attains peace because the pleasure of objects has been lost and so the perception of the soul as joy is not there and the ego of formerly known pleasures is not available, and so he has no more desire to live. In that state if the same person endures the pain arising from separation from worldly objects as austerity, and understands and realizes how the journey of life since birth has been pursued and what is its destination by keeping his mind at peace while sitting in meditation, he will attain the right knowledge that his life of the pleasures of this world would ultimately end in pain when the soul manifested as pleasure has been lost. In the same way, life of any person anywhere in the world would ultimately end in misery. Therefore, the ego or self that we acquire through pleasures from worldly objects and persons is never lasting. The experience of the self will be lost and the earlier well-known ego will not be available when the earlier worldly pleasures are lost. If someone seeks to realize his soul permanently, he will have to learn to live well-equipped with right intellect. Even though it seems difficult to live in pain, that pain is not permanent. As long as the memory of old worldly objects is maintained and the mind again thoughtlessly is inclined to regain them, i.e., as long as the pleasures of the worldly objects do not get off the mind, this pain will continue to persist. When that person turns away from the external pleasures of worldly objects by realizing their triviality, at that time this pain too will disappear as a person feels no pain during sleep. But if a person is free from worldly objects while being awake and is not engulfed in sleep, the spontaneous bliss of the soul will be manifested as soon as freedom from pain is attained. Along with this bliss, the blissful soul will also be manifested. At this manifestation, a person will feel that his former pleasure-giving self has been regained and once this soul manifested as right knowledge and bliss is experienced, the veil of ignorance will never be drawn over it because it has been experienced without external objects, or external pleasures, just when the pain has been dispelled. Pain is felt only because of the insatiable passion for worldly objects. When the worldly objects are perceived as painful, and time has taken a toll of their pleasures, why will then the mind turn to those objects and why will the pain of the passion for those objects persist. As soon as he turns away from them, the soul will always be experienced as eternal bliss. Just as a sleeping person, free from the world, experiences bliss, similarly, if he, while awake, removes those objects from his mind, he will experience the same bliss while awake and on experiencing the same bliss, the earlier known soul will be experienced. As long as this feeling persists, that person need not do anything. When this bliss is lost, that person makes frantic efforts to make that bliss manifest. If some person, without any external source, turns away from the world, bliss becomes manifest whenever he likes, the soul will attain this eternal bliss. This bliss may remain hidden during the period of practical worldly activities, but as soon as he is free from those worldly activities, the soul will spontaneously be manifested as bliss for that person and he will have no desire to do anything. If a person is mindful of the soul manifested as bliss, he won't have any regret even during the period of worldly conduct towards others. Mindful of that bliss, a person doesn't feel the pain of external actions. A person, experiencing the eternal bliss of the soul, is not moved by the pain of worldly conduct. He spends his time in worldly activities which are essential for the body without any regret and as soon as he is free from those worldly activities, he through his right knowledge, is absorbed in his true and eternal bliss.

If the practice of this soul, as elaborated above, is highly enhanced, that person may extend it further, realize it everywhere; this is known as the realization of cosmological consciousness *(Paramatmā)*.

The meditator has to develop this spirit in him that the world apprehended through his sense organs is only a manifestation of knowledge. World is apprehended only through knowledge. There is no world if there is no knowledge as a sleeping person cannot perceive the world. When the sense organs awaken, the world will be realized. Similarly, when, because of pleasures, self-interest, insatiable passions and desires persist in the world, the mind gives more importance to the world for his particular purpose. If a person turns away from these fetters of insatiable worldly passion and the worldly objects of that passion, all of them will be manifested as knowledge because the knowledge of the external world is apprehended only through the sense organs and the soul dwelling in the sense organs generates that knowledge. If the soul generates that knowledge, the sense organs reveal the world, and if the sense organs do not develop into source of knowledge, then where does the world exist? But these sense organs are manifested when the soul is preoccupied by self-interest. If the pleasures of the sense organs or pleasures of the world are treated as pain and get off one's mind, whatever knowledge is attained at this stage, whether of sound, or touch, or form, or taste or smell, all this will be only a manifestation of knowledge, i.e., there will be no separate existence of the worldly objects, just as a person who goes to forest to look for grass, herbs etc. to cure diseases feels them to be important and his eyes are focussed only on them. He believes that only those grass and herbs exist and he doesn't bother whether the other plantation exists or not but quietly goes across them and pays no attention to them. Similarly when a person has his interest in the worldly objects, he feels them to be truly existing. But when the mind turns away from them by realizing or experiencing their pain, they will be objects to be ignored like the useless plantation, which should not be paid any attention to and are objects to be ignored. Objects to be ignored must be paid no attention. Affecting ignorance means paying no attention. Mind thus will not be attached to any object. A person will not take the trouble of paying attention to them whether those worldly objects exist or not or whether they are real or unreal. For instance, when he hears a sound, or sees some form or touches something with his skin, or smells it with his nose, tastes it with tongue, he won't treat them as separate entities and will perceive them as different aspects of the same knowledge. He will apprehend knowledge alone whether it is manifested as sound or touch etc. He won't treat them as separate entities on the basis of sound, touch etc. If he treats them as separate entities, know then that he has some worldly self-interest in it. It is important to recognize them and then have a right view of them because one has to adjust his conduct for pleasure or pain through these objects. Then he will feel their separate existence on the basis of sound, touch etc. but the knowledge will be hidden. When these entities are felt as separate, the person would say, "this is sound", "This is touch". He will recognize sound etc. existing as real because he has some worldly interest in them but he is not aware of their knowledge. It (knowledge) becomes something false. But if he has no worldly self-interest in sound etc., they won't appear as having separate existence but will be the manifestations of the same knowledge. When all this is manifested as knowledge, then knowledge alone will be the truth. Then separate existence of sound etc. would disappear. It means that if objects are believed to have existence or as true, soul manifested as right knowledge then would be lost and if the right knowledge is experienced, the worldly objects would disappear. Therefore, if some person removes his worldly self-interest from these objects, mind won't turn towards them. The knowledge acquired through sense organs will be perceived as knowledge alone. When right knowledge alone is manifested, the ego too won't develop for the pleasures of worldly objects and this very soul manifested as right knowledge and free from pride will always be experienced. This knowledge is eternal, imperishable, whether it is in the waking state or in the state of sleep, whether in the form of sound etc. or in the form of impulses of the mind, it will be knowledge alone and nothing else. The mind will not be entangled because the ego or pride won't be developed, because the ego develops only due to the worldly self-interest. Self-interest is manifested in two different ways—acquiring external pleasures and dispelling external pains, and for this purpose experiencing the ego like other persons of the world. But the self-interest doesn't persist because its manifestation in the outer world for pleasures doesn't last for ever. Then why should a meditator who has developed complete dispassion towards that pleasure develop his ego or pride ? He would like to dwell in his soul manifested as right knowledge. If the knowledge is not realized, he would feel the pain because the spiritual ignorance prevails. But when he develops steadfastness in knowledge, when he starts recognizing all persons manifested as knowledge, this awareness of knowledge is never interrupted and the knowledge that exists is never hidden. When the knowledge is not hidden and is manifest, the contentment in that manifest knowledge will continue for ever. Then there will be no need to develop ego or pride. This is permanent freedom, i.e., such a living being will be free from the entire world. He won't treat any worldly or external object as true. His mind will ignore the existence of all the objects. All that existence would be like useless plantation. The light of knowledge is never-ending and this knowledge reveals to him ever new glimpses. This indeed is the contentment of liberation. Knowledge may be manifest at one time and hidden at another. Thus, a living being sees innumerable glimpses of God manifested as right knowledge within his self.

The essence of all this is that if a person due to his worldly self-interest assigns an identity to the worldly objects by saying that 'this exists', 'this exists' and 'this exists', right knowledge doesn't appear to dwell in him. People believe this world to be true and real but the existence of the supreme consciousness that provides them the knowledge through the sense-organs is not perceived by them because their mind is fettered with the pleasures and pains of objects. But if the pain of these worldly objects is realized through right knowledge, the mind free from them will perceive all to be a part of knowledge. He would find only knowledge everywhere, worldly objects would not be visible to him and would seem fit to be ignored. Truth and right knowledge awaken in him, whatever may be their nature. Whether it is skin or eyes, or mind etc. whatever it is, it appears to be a manifestation of knowledge. It is just like in a dream, a person finds his own self manifested in earth, sky and its own world and nothing is visible when the dream is over. In this way, the world also appears to be only a manifestation of this knowledge. The existence of this world seems to be nothing except this knowledge. As soon as the dream is over, all the objects of dream become invisible. Only this will be said that it was only a manifestation of the knowledge at that particular moment. But the living beings that were visible there, out of a worldly self-interest, regard this dream world as true, are absorbed in it, dwell in it, and don't realize its root or cause. But the awakened person treating that dream-world as entirely trivial thinks it to be nothing but a glimpse of his own self. Similarly, the world appears to be insignificant like the dream-world to a person who is free from insatiable worldly passions, and is well-equipped with spiritual resources. He sees only that knowledge everywhere of which this world is merely a glimpse. This pure knowledge permeated with imagination is the inmost self of a person or the closet pure soul which is fit for manifestation through right efforts. When this pure soul is manifested, he forgets everything while flowing in its current and sees no trace of this world nor even a memory of this world. He then is left with no duty in this world. He then affects an ignorance towards this world as towards the insignificant wasteful grass etc. It is important to understand this soul and meditate over it as the great teachers have termed the inner most self, felt closely by a person, as his soul which he calls self in his worldly conduct and it remains the same in all accounts of the changing body, mind and intellect. Now as it will be realized in meditation of cosmological consciousness, this soul is directed thus : when a child is born in this world, he used this self in his conduct with the others and he realizes his self as separate from others like mother, father, brother, friend etc. which actually is only a reflection of his own self. As his region and world expands, his self is accordingly manifested. Just as it appears free from doubt and fear in childhood, similarly being free from desire and anger etc., it is manifested in numerous activities. Again, as he understands this world more and more, his self aligned with intellect is accordingly manifested. In all these activities, this everchanging self till his old age is experienced as the same self. He never feels that he is a different person from his past self. It is because though he possesses his present self or the self of yesterday, day before or of any other time in the past, the impressions of his whole past are always recorded in him. It means that when he wakes up one morning, he has his whole past recorded in his self. It is there even in his present. There is never a lack of any object experienced by him or known by him in the past, i.e., the whole past is fully reflected in him. In other words, when he says that "I do this", "I do that", it is his self saying and doing, the composite self that includes the whole self of the past with the knowledge of his whole self free from this world. Even though, all this old self is not reflected exactly as it existed earlier because it belonged to that time but the self of that time exists within the present self manifested as knowledge. It is not missing. If it is lost, how would the old impressions be recollected ? If those impressions dwell in him, his old self or ego would too persist. Therefore he forgets that ego howsoever old those impressions may be, they all belong to this one composite self and dwell in this composite self. This soul may have appeared in some person as ego for a moment, he is manifested as the whole person of both past and present. That is why he is also known as *Puraṇ Purush*. The old self, because all the old past is entirely dwelling in this present self. What is needed is only a meditation of this eternal soul. If he contemplates over it, he may see everything in it because he is complete in his self and this composite self is manifested every moment though because of the importance of the present conduct, he feels as if he has forgotten all that past even though the same old self with the whole previous time and space dwells in his composite self. The country here means the extent of the vast world. Just as a little concentration helps in recollecting yesterday's happenings, similarly a person may himself recollect the incidents of previous month or year or the previous many years exactly as they took place and if he thinks with a greater concentration or in absorbed meditation, all those previous happenings are visible in the soul like a film. That is why we have many descriptions in religious history of many sages who have seen their previous lives directly as if they have happened before them just recently. What does it mean? It means only that the soul or self which is manifesting itself every moment contains the whole history of its past or similarly what will happen to it in future. The soul has that ability within itself. That is why it is said that this soul with its past, present and future is eternal, i.e., unending, indestructible and unlimited. It is not limited to a particular country or a particular period. Therefore it is beyond the boundaries of both time and space. Further it will be experienced that it is experienced in all persons. Thus, it is beyond time, space and person. That is why the expansion of this soul everywhere is known as cosmological consciousness *(Paramātmā)*. Therefore, sages have called this soul as cosmological consciousness. Now this very soul is manifested as ego every moment in the aforesaid manner. Therefore, it has been said that "I am the cosmological consciousness" and this ego, closest to us, this soul as ego, experienced every moment, has also been called cosmological consciousness. But its essence is that this knowledge of the self which is continuing since childhood or experienced even earlier (in previous births) is cosmological consciousness. If the false ego of a person, which comes through association with others, is excluded, the pure knowledge within him then is no different from pure knowledge within others. Therefore this very pure knowledge which is not tied to any place, person or time, is called pure supreme knowledge and manifested as ego every moment is devoid of all distinctions and in its complete form is perceived as cosmological consciousness. If some person is steadfast in it, he becomes a source of contentment for his soul manifested as pure supreme knowledge within himself. The veil of spiritual ignorance will never be drawn on this supreme knowledge or soul. When a veil is drawn over the soul, such a pain develops within that person that he feels as if he is devoid of knowledge. Indeed knowledge is the essence or soul of a person. He feels like perishing if he is devoid of knowledge. In order to get out of this miserable state, he wants to perceive his self through knowledge acquired from the nearest source or wants to attain his own self. All this manifests the knowledge by awakening the old impressions hidden in the eternal soul but these impressions lead in a way only to an aimless wandering in the world. Though by attaining knowledge for a while, the living being will be free from the fear of destruction but how will he escape wandering in the dream world because the impressions contain nothing but these dreams. If through spiritual sources like contemplation, meditation, consideration etc. pure knowledge alone is manifested and is permanently manifested, how will then there be any fear of destruction? Along with that there will be an end to aimless wandering and the pain of being in this world of impressions in many different ways will not be there. If the living being is unable to awaken the right knowledge within his inner self, he will have to be born in this world to regain his soul manifested as knowledge and again will regain his self by calling others as mother father etc. and himself as someone's son, friend etc. This self will die after some time and again after death will be reborn in the same manner because he has not made right efforts to realize his pure eternal soul without the worldly self. He has not opened his inner eyes through contemplation and meditation, he has not practised the tuning away from sins and insatiable worldly passions. Therefore his pure soul will not be manifested as eternal right knowledge and that soul similarly will not be manifested as bliss and without that bliss, this pure soul will remain lost. But no one wants the destruction of this pure soul. Therefore, to regain it, he will again awaken the impressions of this world and in this dream like world will attain his perishable self by being born in this world as son, father, friend, foe etc., i.e., he will go on dying and being born in this world and his pure, eternal soul will remain lost and this living being will always be flowing in the current of this world but someone who after purifying his mind and regarding the existence of this world as trivial through contemplation, meditation and right knowledge, overcoming sins and the wrong tendencies of desire, anger etc. through purification of the inner self and by turning away from the unnecessary and excessive sleep will contemplate over the soul that he has heard about in the scriptures, and he will again manifest that spiritual truth through contemplation and meditation whose bliss is never-ending. On attaining such a state, this right knowledge will be manifested within his self and he will realize the truth that the bliss that is manifested in him as truth in the pure state of meditation is beyond all kinds of pain. In such a state, there won't be even a trace of the memory of this world and that meditator would feel that he has attained what needs to be attained and that he has done for this purpose whatever needs to be done and nothing further remains to be done. A person in such a state doesn't have even the desire to remember any time or place. This complete living being is always steadfast in cosmological consciousness manifested in his soul. This indeed is supreme salvation and experience of cosmological consciousness and ultimately is the supreme salvation.

Contrary to this is the *Bhava Sāgara* or the world as ocean. The meaning of *Bhava Sāgara* may be understood like this — *Bhava* means being born in this world. This birth may at one time be in one form and at another time in another form. Thus there is a never-ending ocean of births and deaths, a son at one place, father at another, friend at one place and foe at another, wise or rich at one place and poor and miserable at another. This is the whole world, the world as ocean which is never ending. For instance, somebody comes across another. On seeing him, perceiving him, feeling his presence, automatically this person has also to assume some identity. He will be lustful in one situation, angry in another, full of fear and doubt in one situation and full of ego and delusion in another. Thus he will spontaneously be doing many kinds of activities. Again, then experiencing the restlessness and tension of these activities, God knows, what other forms he will have to assume to be free from those activities, what dreams he will have to see and what worlds he will have to observe because as a person is or conducts himself towards others, he receives similar conduct from others whether it is in the form of pleasure or pain. All this happens whether he likes it or not and will happen in future too. All this is established in the soul as if it is ever present as impressions or what is likely to happen in future. Just as some person sitting in meditation comes to know whatever has happened in the past, similarly through meditation, he can understand what is going to happen in future. It has been said that all that is happening in the present or has happened in the past or will happen in future is always there in the soul. The soul contains all the three times in it — the past, the present and the future. If somebody through practice of austerity endures its pain and frees himself from the world of desire, greed and affection and meditating over his soul attains the knowledge of spiritual truth as it is and doesn't let the veil of spiritual ignorance be drawn over it and perceives the truth manifested as right knowledge and is not involved in worldly activities on this account, he will be free from the world of desires and will find this spiritual truth eternally manifested in his self. If it is constantly manifested, where will then be spiritual ignorance and where will then be the time for the state of being devoid of right knowledge ? When there is no fear of pain and destruction due to a state devoid of knowledge, the right knowledge, ever manifested, will be called the knowledge of liberation. This eternal knowledge pervades alike in all the persons but why will one who realizes this only as knowledge, feels its presence, flow in the wrong view of aforesaid impressions ? For him, the whole world, the real one or the dream world, will be manifested only as knowledge.

This soul dwells in all manifested as knowledge. For instance, when a person first appears in this world he doesn't know what is what. He knows things without knowing their identity, i.e., he doesn't know what object is what or what is earth or water. He doesn't know all this. They enter into his knowledge every moment. He has only knowledge of earth and water. Similarly, he has knowledge of only heat, blowing air, vast sky in various directions, sun, moon and endless forms of life. All this knowledge is eternally established in him. As the child grows, many more different kinds of knowledge enter his mind. In accordance with that knowledge, more emotional bonds are established in this living being. Wealth and authority are established in him. This living being is tempted by many living beings who have beauty or ugliness, or power or education or the knowledge established in other living beings in the form of emotions and this tempted living being is entangled in various traps. God only knows what he receives in his body through his actions. All this is contained in the knowledge of the living being. Outside this knowledge, he has only this world and its fetters to experience. If through meditation a person searches for the whole history of knowledge since his childhood in himself, he will find that he too is present in all of them as knowledge and seeing only that knowledge in others. Whether it is earth or water etc., all these were established in him only as knowledge. This body wandering in the world is also established only as knowledge. If only this knowledge is established in some one's view and the world of desires gets off his mind and he is equanimous in pleasure and pain and he has no view of the existence of the worldly objects, he won't regard worldly objects as true and then the whole world will lose its existence in this knowledge. Only the knowledge will be left. Just as in the beginning the child had no desire to do any thing about these objects, similarly after perceiving pure knowledge, the meditator will feel this pure knowledge as the whole reality and this meditator being equanimous in pleasure and pain won't have the spirit to do anything. All this he will experience as eternal knowledge. Thus, this eternal knowledge will never be hidden, will never be behind a veil, i.e., it will never be hidden by spiritual ignorance. The soul then would never be lost and there will be no fear of its destruction. Therefore, in order to acquire knowledge, there will be no need to revive the old impressions and to go to the world. Such a seer will be eternally liberated in himself.

The worldly knowledge expands in a child, in its own way, arousing desires in him and entangling him in pleasures or pains. He gives this world a separate entity because he has his worldly self-interest in it. This living being with its worldly self interest is established in every body in a different way. Believing in the existence of this world, God knows what actions he indulges in and what forms does he assume and then reaps the fruit of those assumed forms as pleasure or pain. But a meditator and seer, knowing the truth of elements, turns his mind away from this world through contemplation and dispassion, and finding only pain in the pleasures of this world has no desire for the worldly pleasures. He pacifies all those worldly thoughts that arise to satisfy his desires through his meditation. When all these thoughts are pacified, the insatiable worldly passion continues to dwell in the world in a subtle form which then develops into spiritual ignorance and doesn't let the pure knowledge manifest in a person. This is indeed the veil of spiritual ignorance. Hidden by this veil of spiritual ignorance, the soul is not realized. When this soul is not realized, the person feeling his self as manifested as knowledge, fears his destruction and, in order to escape that fear, awakens his old impressions and falls into the trap of the world. Afraid of destruction, this person feels himself in pain and the mind, weak in enduring pain, seeks to remove this pain at the earliest and adopts the path of former pleasures and awakens old impressions and their world never comes to an end. If he practises the watching of the pain of the fear of destruction like a spectator, the veil of spiritual ignorance over knowledge, which arises from the subtle insatiable worldly passion, will be removed by enduring that pain. As soon as the veil of spiritual ignorance is removed, the living right knowledge which is life-giving and drives the machine of the body will be manifested and will provide bliss and there will be no fear of destruction. This will lead to eternal salvation but this practice of enduring pain must be gradually increased. Pain may be there, but the mind must never think of escaping it and do nothing about it nor should he allow his intellect, that has the power to know and decide, get blunted, i.e., must not allow his power to know get weakened. This power to know and decide gets weakened in pain A person at that time doesn't have the power to understand things. The power of intellect means to maintain this power to understand and to realize the truth as it is. The worldly objects will no doubt be ultimately painful but one must realize the truth as it is. If such intellect is maintained, and the mind doesn't even think of removing that pain and doesn't think even of worldly objects, only watches pain as it appears to the inner self, doesn't do anything about it, then it is said that he is watching this drama like a spectator. He must practise to be such a spectator. Then only this spectator will be manifested. Right knowledge then will be manifested every moment. He will keep on watching his own self within, and his enlightened self will not allow this veil of ignorance to hide it. The contentment of right knowledge will always be there. When the contentment of right knowledge is not there, there is the state of being devoid of knowledge and the fear of destruction of knowledge, and the person awakens impressions of worldly knowledge to attain contentment of right knowledge. If there is contentment of right knowledge, what to say of pursuing the world, even the memory of this world won't be there.

The essence of all this elaboration about soul is that this soul includes in itself past, present and future and infinite space, and including all persons in itself it is eternally manifested completely assuming that complete form every moment. But when the spiritual ignorance invades it, it drives away all this right knowledge. If this spiritual ignroance doesn't invade, and desires etc. are not developed due to this spiritual ignorance, then this soul, devoid of time and space, devoid of all distinctions of persons, without any different entity of others, will be manifested. This very absolute bliss of the soul is true contentment. There is not even a trace of the world of pain. This indeed is the state of salvation when the worldly mind is overcome for ever. There is then no desire to acquire some status in the world. The insatiable worldly passion for the different states being mentioned earlier is dispelled for ever.

Along with this *Bhava-Trishṇā* (worldly passion), there is also *Vibhava-Trishṇā* (non-worldly desire) which is also developed like the worldly passion. Being something in the world, the worldly passion results only in pain. A person at first adopts it believing it to be pleasure-giving but when its pain is manifested, he tries to turn away from it in order to escape it. The turning away of the mind from it is manifested in sloth, sleep or death, trapping him by showing their pleasure. *Bhava-Trishṇā* (Worldly passion) is manifestation of *Rajoguṇa* and *Vibhava-Trishṇa* (non-worldly passion) is *Tamoguṇa*. When pure knowledge is manifested in the self and provides bliss, it brings permanent freedom from both these passions because worldly passion means desire to be something in the world. When this worldly passion is no more, the non-worldly passion is required to escape from it. When the soul is manifested and its bliss is experienced in oneself, then there will be no more passions and the pain caused by them and no time for non-worldly passion. Thus a meditator free from both kinds of passion will find eternal right knowledge manifested in his self every moment in a pure form and not as his ego or in the impure form of worldly father, son, friend, foe etc. It means that right knowledge will be manifested as pure knowledge and not in some worldly form.

If someone keeps his presence of mind with meditation and mindfulness and practises the discipline of life in an appropriate manner, he will perceive that some element established in his soul is always very keen to create an external entity. If he is sitting in meditation, or sitting in solitude somewhere at night and he hears even the slightest sound outside his cottage, his mind would at once develop the view that there is someone outside even though there may or may not be anyone there. It means that first of all the desire in every living being to continue living for ever causes so much pain and tension that even a minor fear of his own destruction develops in him a view of one who is likely to harm or destroy him and creates a separate entity for that person. He starts thinking that there is someone outside. In this way a person with that doubt and fear creating an entity outside himself is absorbed in himself to do something about it. So the biggest problem is that a person doesn't want to be free from forms of the body that he visualizes for himself. There may not be any one outside the cottage, but the mind has developed the view of someone outside and creates an image in himself and fettered by that fear and doubt, God knows, what actions he may indulge in. If some meditator desiring salvation renounces this mystery of his body, sits in meditation and with the power of right intellect renounces his desire to live for ever, the mind then won't unnecessarily create new entities. For instance, a person tempted by the pleasures of his desires experiences the entity of the world and creates an image of his enemies in the mind as a result of aversion and anger. Similarly, the person attached to the desire of living for ever will instantly create images of those who he fears will harm him. If one sits in solitude and looks in his mind, he will realize the truth. This tells us that the world that fetters a living being is created by himself. Now that he creates this world himself, he alone can make right efforts to be free from this world. Rest of the divinely created world that is visible to us exists only till the insatiable worldly passion is established in a living being. When that passion is no more, no one would like to live only to play with earth, water and air. He will find time to acquire freedom from them too. Then the fetter of the love of forms would be destroyed and other fetters too would move towards their own destruction. As long as the visible body is there, one is attached to it. Then this body will be busy in worldly conduct. He needs endlessly open sky too. So the inner self creates all-knowing sky. It is formless. The body involved with forms will have freedom only in the formless. Once the attachment for the love of forms is dropped, the attachment for the love of formless sky will too be on the way of being dropped. In this way, the fettered mind acquiring freedom from his spheres will also complete his journey to the sphere of supreme salvation. The elaboration of the various spheres has been done in this very book at an appropriate place.

All this means that soul appears liberated after freedom from all these fetters. The essence of all that has been said above may be understood as follows : *Bhava* means being, being someone's friend or foe, being a revenger against someone, being respectable, being one who tries to fulfil many types of insatiable passions of the sense organs. This being someone or the other is all *Bhava Trishṇā* or insatiable passion to be someone. This insatiable passion to be the same being for ever doesn't always bring pleasure; instead it creates a feeling of exhaustion and develops the feeling in a living being to turn away from the insatiable passion of being all this. When this feeling of turning away is developed, it will lead him to sleep. This manifestation of a state devoid of knowledge is also sustained in that living being. Contrary to this insatiable passion of being someone in the world is the other insatiable passion. *Bhava Trishṇā* means whatever one needs to become in this world to attain his soul as pleasure, and when being something in the world causes pain, there will be the other insatiable passion to turn away from this world and this indeed is *Vibhava Trishṇā*. The *Bhava Trishṇā*, desire to be someone, leads to a birth in this world. When after the birth, the pleasures of life are not received, the other insatiable passion, *Vibhava Trishṇā* brings death. Every person is fettered by both kinds of passion. Now a person who is not carried away by both these passions realizes the pure consciousness manifested as eternal right knowledge within him personally and will escape both these passions and will be steadfast in that right knowledge and his cycle of birth and death will be over for ever. But all this may be done only by that energetic person who doesn't have a desire to be someone in this world or to acquire pleasures of this world, and who regards the pleasures of this world and the feeling of pleasure as painful, and keeping himself cautious during the temptation of worldly pleasures and realizing the triviality of all those pleasures through his right knowledge, keeping within himself as a spectator, sees that pain itself turning away and realizing the triviality of the pleasure of flowing in the direction of the world, is not carried away in that direction even if it seems painful and sustains himself. This pain will never be lasting. Watching it like a spectator, a person will dispel it merely by watching it and as soon as this pain is dispelled, the bliss of soul manifested as eternal bliss will be realized. The meditator will realize that this bliss is eternal, and he will be ever steadfast in it and will never develop the passion to turn to the world. This indeed is eternal salvation.

MĀYĀ

(Divine Dynamism)

Māyā or Divine Dynamism is that power which appears doing or getting things done. It doesn't appear in one particular form. It won't appear the same as it appeared a moment earlier. For instance, it is there in a child when he is born and flows in him till old age. It creates the body, increases it and then decreases and destroys it. All this appears to happen in a continuous flow. There is nothing in it which continues as 'is' or as something being formed. Whoever is seen in a particular form is only for that moment. The same form cannot be seen even a moment later. So is the case too with worms and insects, plants and trees. Whoever is seen at a particular moment is so only for that moment. A moment earlier or later, the same form is not visible. This indeed is divine dynamism *(Māyā)*. Nothing is seen as 'existing' and also as 'not-existing'. Whatever is seen in living beings or in some objects, that too neither is 'existent' nor is 'non-existent'. Both 'existence' and 'non-existence' are not there. So, it is said to be beyond expression. *(Anirvacanīya)*. Beyond expression means that which cannot be defined and also cannot be proved. What cannot be described in any way is divine dynamism *(Māyā)*. Only this much is true that this divine dynamism is manifested as *Satva*, *Raja* and *Tama*. Whatever is realized as knowledge is manifestation of *Satva*. When that knowledge leads to the efforts for doing something or getting some thing done, it is *Rajoguṇa*. Then the resistance or end of this tendency of doing or getting something done is visible, which is *Tamoguṇa*. This drama is being staged by this divine dynamism. Along with this divine dynamism, the god as knowledge is also visible in it. Knowledge (*Jñāna*) as knowing and deep knowledge (*Vijñana*) as understanding goes along with and manifests these three *guṇas*. If someone concentrates only on this knowledge but ignores these three *guṇas*, then understand that he has taken refuge in God. Then, he has established himself in God and is liberated from the nature of cobweb of *māyā*. Taking refuge in God (*Śaraṇāgati*) means contemplation of knowledge alone and ignoring all the three *guṇas* or elements of divine dynamism. Just as a person falling asleep turns his mind away in all manners and rejects everything and enjoys the peace of sleep, similarly, when through contemplation a person rejects all objects and, establishes himself in knowledge, he experiences supreme peace. This power of divine dynamism along with knowledge-god flows in the form of a circuit like that of electric current and creates the whole world. For instance, electricity is manifested as light but also does all other things like moving big machines and instruments. Similarly this electricity as the power of knowledge being aroused only along with knowledge, creates the whole world, keeps it steady and then destroys it. This is all the drama of divine dynamism. Peace may be attained only after freedom from this divine dynamism.

This divine dynamism established in a living being (*jīva*) as a veil on his soul is also known as spiritual ignorance (*Avidyā* or *Ajñāna*). It too has the same three *guṇas* or elements—*Satva*, *Raja* and *Tama*. The composite whole of all living beings interlocked in one another is called God (*Paramātmā*). Established in all the living beings and driving them all and through its *guṇas* as a power, it is called divine dynamism *(Māyā)*. That is why it is given the title of God. Whosoever escapes from his spiritual ignorance (*Avidyā*) and the universal divine dynamism of God (*Māyā*) and in his pure form establishes in the cosmological consciousness *(Brahman)*, he will be known to have attained supreme salvation.

The essence of all that has been said is that when a meditator through his right knowledge sees this one form manifestated every where and finds his old impressions coming up and then vanishing, and not moved by those impressions, watches them coming up and vanishing i.e., their arousal and pacification and doesn't do or get anything done in this regard, he then will be established as a spectator; and will be established in the attainment of eternal knowledge. The impressions will come and go. The one who realizes the nature of God won't become someone or create someone through them. He will be at peace within himself. Giving others identities is all due to the strong impressions. These impressions have gained strength through one's repeated actions. But their power will be destroyed by watching their arousal and their cessation like a spectator. As long as their power persists, a person may feel some pain or discomfort in being steadfast like a spectator during meditation. A meditator generating the spiritual energy from bearing this very pain will gain power and the power of impressions would seem to be found diminishing because of this energy. When the impressions are weakened, the happiness or bliss of soul will be manifested. The mind of the meditator having agreeable feeling in that state and by virtue of its very nature ignoring these impressions will remain steadfast only as a spectator without the feeling of 'I' or 'you'. This indeed is the experience of supreme bliss *(Brahmānanda)* that impressions come and go and the happiness of being a spectator is not diminished because the meditator has so weakened the power of impressions by enduring pain and by developing energy and by bearing the energy of pain that they cannot hide the bliss of the soul. That bliss will be eternally manifested. For instance, if a person has endured intense pain, and if that pain is gradually removed in small measures, he will feel great joy in himself. Similarly, by enduring the pain of the power of impressions, the knowledge awakened by the past and highly awakened mind will reduce the power of impressions to insignificance and the bliss of the soul would be manifested. This indeed is the path of attaining the ultimate state by weakening divine dynamism and spiritual ignorance and the impressions awakened by them.

The meditator seeking salvation has to enter meditation through right efforts if he wishes to experience the divine dynamism staging its drama in the world. This divine dynamism staging all kinds of drama would be visible in meditation when he is steadfast in meditation, is liberated from his ego and sees the same divine spirit equally in all. The meditator seeking salvation is liberated from attachment and aversion by weakening his desires. When a person's needs are reduced and those needs are fulfilled without being fettered with even a few persons, then there will remain no cause for attachment, aversion and for making distinctions between persons. The cause of these distinctions is the increased passions and desires;

it is self-interest. This passion is exercised and gets stronger by the desire of more pleasures and the fear of pain and that is why ones that cause pleasure or pain seem different from others to the mind. If a meditator seeking salvation reduces his desires by a great measure, practises equanimity in pleasure and pain, he will gain a lot of time for meditation. He will gain the opportunity to live in solitude. Then he will think in meditation that no person seems to be respiring deliberately and mindfully when he is absorbed in sound sleep nor does he appear to perform other functions of the body deliberately and mindfully like digesting food, sending blood which is the essence of food to all parts of the body or palpitation of heart etc. But all these activities go on in a very systematic manner. It also includes the nourishment of the body etc. Then which power is performing all these functions? Is this power same in all bodies or different in different bodies? Just as machines of different colour and different size are run by the same electric power, similarly there is same power that creates all bodies, plants, herbs in accordance with its own rules, grows them further and then destroys them. There seems to be no distinction in it. But this power is not devoid of knowledge or understanding. In the external world, no trace of consciousness or knowledge in the electric power is seen. But the power that grows the living beings and keeps them alive is seen nowhere without a consciousness and knowledge, and what is even more signficant and surprising is that the drama of that divine dynamism takes place in accordance with the knowledge invested in it. If there is knowledge or consciousness of fear somewhere, the divine dynamism in accordance with that knowledge, manifests the consequences of that fear as an animal running away, the birds flying away, and a powerful being out of fear attacking the other. All this is the drama of the knowledge of fear. Knowledge is the same as knowledge but being the knowledge of fear, it impels its dynamic power *(māyā)* in the living beings in its own way. Somewhere the knowledge-god *(Jñānadeva)* of a person, giving known pleasure may bring a wave of joy on the face of a person, and somewhere else the knowledge-god of pain may bring cry with a wave of sorrow darkening the face of a person. God knows how this knowledge-god changing every moment creates various kinds of drama of arousing various impulses and movements in the living beings like the power of electricity flowing through a person. This power of divine dynamism when accompanied by right knowledge, is manifested as *Satva*. It is because of this very *Satva* that the knowledge-god shows ever new glimpses. It is in one form at one moment and in another form the very next moment and is never seen in the same form. As the knowledge-god changes its form, the wave of *Rajoguṇa* is seen making its efforts to be in many different forms. If a person is a child, his movements are different, then growing into a boy, youth and old person he makes movements as per his age. All this is drama of knowledge combined with its power. Both of them cannot be separated. All this is the drama of *Lakshmi Nārāyaṇa* i.e. God as master of wealth and prosperity. It is possible only in meditation where having realized the knowledge-god *(jñānadeva)* as pure knowledge, a person disregards its power of dynamism *(māyā)*. When living beings come across each other, and experience knowledge, pleasure or pain, this divine power of dynamism, keeping itself hidden, develops in them desires, anger etc. and develops the sentiments of love and aversion. It also assumes, as consequences of its *tamoguṇa*, the pleasing sloth. All this happens under knowledge-god. As the knowledge of living beings is manifested, the divine dynamism accordingly creates a universe. All this can't be done by any person deliberately on his own. Laughing, weeping, tears in eyes and the feelings and sentiments of love etc. in all living beings is not within the power of a living being called 'I' or 'You'. No living being creates all this at his own. All this is caused by God and his divine dynamism. Why is it called *Māyā* or divine dynamism ? It is called *Māyā* or divine dynamism only because it is visible when it does or gets something done and afterwards leaves no trace behind. The word '*Māyā*' is constituted of only two letters—'*Mā*' and '*yā*'. The letter '*Mā*' indicates prohibition. '*yā*' means 'which', i.e., *Māyā* would mean "which is nothing", i.e., which is not fit for any expression. When two persons meet, the knowledge-god of pleasure or pain is aroused in them, which results in their behaviour of affection or dispute. All this is just for that moment. This is *māyā*. When they both depart and come face to face with someone else, *māyā* or the divine dynamism appears changed. The earlier divine dynamism of attachment and aversion is nowhere seen. All this is the drama of divine dynamism. It is in one form at one moment and in quite another form at another. The person of dispassion, and austerity who doesn't fall into the trap of its pleasure or pain, and regards this divine dynamism changing every moment as false and limits it to minimum empirical conduct, and who seeks shelter only in knowledge-god *(jñānadeva)* or his consciousness, and remains mindful in all this, will feel liberated while still living in his present life.He is not bewildered by the changing dramas of this divine dynamism. Recognising the power and compulsion of this divine dynamism operating in the ordinary persons or beings and their helplessness, he doesn't blame them for what they do or get done. So, he doesn't think they are the doers of noble or ignoble deeds, and so he has no attachment or aversion towards them and conducts himself towards them in a spirit of friendship and forgiveness and doesn't fall into the trap of divine dynamism. All this is an elaborate account of divine dynamism *(māyā)*. A person, therefore, must realize and understand it and contemplating over it in a manner useful for his well-being, come out of its trap to attain the ultimate state *(Paramapada)* and must not give any importance to the actions of divine dynamism by regarding them as trivial.

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PRAKṚTI

(Nature)

Prakṛti or Nature is the name of that power that effortlessly creates the world, sustains it and then in due course of time destroys it, i.e., it is that power of creation, sustenance, and destruction that without the manifest efforts of any person runs the world under its own rules and regulations. Though the conscious power hidden in the recesses of Nature makes it active but the Nature hiding this conscious power seems to be doing everything or getting it done. *Satvaguṇa* manifested as knowledge, *Rajoguṇa* manifested as action and *Tamoguṇa* manifested as darkness and inertia are known in its working. Conscious power remains hidden. Nature itself seems to be doing everything. That is why it is called *Prakṛti* (Nature), i.e., *Kṛti* with *Prakarṣa*, tendency of doing actions in a high style which happen themselves very systematically in accordance with its principles; it continues to flow and act. It appears that sunrise and sun set, rise of planets and their setting, emerging of seasons and their gradual change seem to be taking place effortlessly. All this is the drama of Nature. Its fetter is so strong that its drama is binding because it appears pleasing and creates and sustains in the world and kills and destroys by causing sorrows. The path of freedom from birth and death, from the consequences of actions, and from all kinds of sorrows and fetters lies only in seeking refuge with God, otherwise fettered in the three *guṇas* in himself, it doesn't let even desire for freedom develop in a living being. *Prakṛti* or Nature also means disposition. For instance it is said that someone's nature is so and so etc. It means that he indulges in actions without deliberation, actions which are done out of habit or nature. *Swa* means one's own. *Bhava* means happen. So *Swabhāva* means actions that happen without outside pressure. Similarly there is the Nature of this universe which also means that it is doing or getting done through numerous persons its job of creation, preservation and destruction without deliberation or inspiration from anyone. This tendency to do things naturally or spontaneously is a natural bond which develops in a person intellect *(budhi)*, ego *(Ahankāra)*, ten organs *(indriyāṇi)* and mind *(manas)*, and in the outer world it creates the five subtle elements *(tanmātrā)* of sound, touch, form, taste and smell and from them the five gross elements *(Mahābhūta)* of either *(ākāśa)*, air *(vāyu)*, fire *(agni)*, water *(jala)* and earth *(pṛthvi)*. Out of these five elements it creates the whole world of living bodies of four kinds : (1) bodies born out of eggs, the bodies of the birds. (2) the bodies born out of womb such as the body of man and other animals. (3) the bodies born out of sweat such as the of body of lice etc. (4) the bodies born out of soil as the body of plants. Nature creates this world of living bodies, preserves it and then continues to flow after destroying it. The actions of a person that thoughtlessly or spontaneously become pleasing or painful are said to be his nature. It is his nature. He can't help it. All this means that nature whether in individual or in the whole world is said to be the power that without any external cause, spontaneously does or gets things done. One that runs the whole world is known as metanature *(Parā-prakṛti)*. It is also called *avyakta* or unmanifested in the scriptures. One that is present in an individual or minor objects as actions is called mundane *(Aparā-prakṛti)*.

DHARMA

(Right Faith or Noble Religious Way of Life)

Ordinarily, the word *Dharma* means that a person regarding himself as carried away by various kinds of vices must lead his life avoiding all those vices. Desire, anger, ego etc. impel a man to numerous wrong actions. Generally a person is carried away in that direction and then is led to great pain. In such a state, if some person is awake in his mind, keeps his intellect steady, avoids the impulses of nature, saves his mind from all these wrong tendencies, keeps close to his own self and leads his life cautiously, he is pursuing the path of *Dharma* or Right Faith. In simple words, the spirit of *Dharma* or Right Faith means to bear one's own self and not being carried away by the impulses of vices to a path that will result in crying and repentance as due to wrong insatiable passion one may take excessive or unsuitable food which is not suitable for his health, speak wrong words in the passion of anger or being carried away in various wrong emotions of anger, ego etc. Leading life cautiously, avoiding all kinds of vices, keeping one's mind on the right path, avoiding all wrong tendencies and emotions in the mind is the general meaning of *Dharma* or Right Faith. A person following such a path of *Dharma* or Right Faith will one day be free from all fetters of attachment, aversion etc. and free from all vices and pains he will attain a stage of permanent peace and happiness in his lifetime and ultimately will attain eternal cosmological consciousness manifested in his soul as eternal bliss.

Dharma means bearing or doing all that is worth doing through physical sense-organs, mind and intellect, for one's ultimate welfare i.e. for one's well-being and permanent happiness and bearing such a life. This is called *Dharma* or the path that will lead a person to God and the ultimate state.

Essential Meaning : In brief, it may be said that it means doing all noble deeds and renouncing all ignoble deeds and always awakening right thoughts to keep the mind pure. It thus, includes making right efforts, help to be free from all fetters and adopting all virtues of dispassion, contentment, renunciation as far as possible including the promotion of the power of friendship, compassion, praise-worthy attitude towards good qualities of others, affecting ignorance towards bad qualities of others, mental tolerance and intellectual forgiveness, noble and right conduct in all events, charity or spirit of renunciation, right efforts, meditation, truth-seeking observation and truth-bearing knowledge.

The essence of abovesaid sentences is that whatever a person fettered to the world does to free himself from this world and making right efforts, freeing himself from the fetters of this world, attaining permanent peace in himself and realizing the peaceful soul and achieving freedom from fetters of spiritual ignorance, realizing the same cosmological consciousness in all living beings, freeing himself from all types of wrong views of friend or foe itself, attains supreme bliss - all these steps constitute *Dharma* or right faith. Whether it is pure conduct in the outer world or restraint of sense-organs, overcoming the mind in all different ways and purification of intellect — all this is said to be *Dharma* or right faith.

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TṚṢṆĀ

(Insatiable Worldly Passion)

Tṛṣṇa or Insatiable Worldly Passion is indeed a kind of thirst. Some objects provide pleasure. What is this pleasure? It is something that pleases the mind and sense organs i.e., in which the mind and the sense organs feel better in themselves. Contrary to this is pain in which sense organs and mind are in a bad shape. The mind doesn't forget that object because it seeks pleasure. It remembers only those objects and persons that provide pleasure, i.e., thinks only of them. This is the mind fettered with attachment *(raaga-citta)*. In this state, if the object of attachment is not available, it causes pain. This indeed is the pain of insatiable worldly passion. This very insatiable worldly passion is the root cause of pain. If this insatiable worldly passion is not there in the mind, a person, like a person in a state of sleep, feels happy. As soon as he wakes up, he is impelled towards the outer world, and looks for objects and persons because they have earlier provided him pleasure. Therefore, in order to get the same pleasure, the mind, feeling its absence keeps busy in its search and indulges in sin, God knows, what kind of actions that may cause great pain to him in future. God knows in what kind of traps of actions he would fall, and as their consequence what kind of births he would take in future and would similarly become someone's father or son, friend or foe, and being afflicted with various doubts and fears will form for himself chain of pains instead of pleasures.

Thus, even a pain-giving object doesn't get off the mind and continues to haunt the mind every moment, i.e., keeps arising in the mind. The mind in its effort to turn away from it always remembers it. It keeps on thinking of ways to turn away from it. Thus the mind is haunted with the fetter of aversion. It continues to be a hinderance in the knowledge or realization of the soul. It leads him to assume various adjuncts for himself and also for others as liar, cheat, killer etc. The various ways which a person adopts to be or to continue to be in this world form the family of *bhava-trishnaa*.

If one wishes to grasp its essence, he should know that the desire or affection for the pleasure-giving object or person that flows in the mind is the insatiable worldly passion of attachment, and the aversion, hatred and anger etc. which flow in the mind towards the pain-giving object or person to get rid of it and which does not let the object to be off the mind is the wordly passion of the nature of aversion. Both attachment and aversion are the forms of the insatiable worldly passion. In the presence of both, a person finds himself in a position of disadvantage as if he has lost something and is keen to acquire it. That is called insatiable worldly passion. Due to the desire or thirst for that object, a person is unable to pay attention to anything else except to the ways and means of acquiring that object. This lack of interest in anything else is called *Arati*. It is the companion of the insatiable worldly passion. Both of these do not let a person be steadfast in his seat or in meditation in solitude, and push him to the world for the objects of desire. This insatiable worldly passion is indeed the root cause of all pain. Recognition of it is called the inner vision. In order to see it and recognize it, one must keep his mind absorbed in it even against its inclination, and when the mind recognizes the insatiable worldly passion in which the mind is absorbed and endures its pain, this pain will end in the course of enduring it. As the insatiable passion starts turning away, the pain will also start diminishing and gradually would be finished. As soon as this insatiable passion that hides the soul, the essence of which is knowledge, is turned away, the soul will be manifested and that person will have permanent satisfaction because he had attained what was to be attained. This will be realization of soul as bliss and he will be fearless.

As long as the object of insatiable worldly passion is there in the conscious mind, it is called the insatiable worldly passion for that object, but when the mind doesn't remember the object of insatiable worldly passion, the mind then feels something lacking and is keen to know what object is lacking. In such a state that insatiable worldly passion is the spiritual ignorance which has kept the soul hidden, i.e., it hasn't let the soul be manifested as bliss. That is why it pushes a person towards the world by hiding the knowledge and bliss of the soul to know the world, to acquire the worldly objects and to have the pleasure of those objects and keeps on awakening the impressions of worldly objects. It impels a person in many different ways towards those objects to have worldly pleasures. Absorbed in the thoughts of those objects, a person doesn't realize even his duties; the realization of truth remains far off. Thus, the insatiable worldly passion indeed turns into spiritual ignorance. Wrong tendencies of desire, anger, greed, envy, intolerance for the pleasure of others etc. are indeed the family of insatiable worldly passion and these do not let a person be steadfast in meditation.

Mind's pursuit of the external world and ignoring soul is indeed the characteristic of the insatiable worldly passion. If a person wishes to be awakened into his soul by ignoring this world, his reluctance to renounce the external world, and feeling pain in this renunciation or in ignoring this world and the fetters of attachment and delusion etc. caused by the insatiable worldly passion don't let him proceed on the path of salvation. If a spiritual striver sits in meditation and tries to recognize and understand these fetters, and also tries to understand what else he seeks if he doesn't seek salvation, and will what he seeks last for ever, he will then realize the truth that the fetters are only false. Why to remember the worldly pleasures when these are not ever lasting. This will provide inspiration to attain freedom from the insatiable worldly passion. If the attention is steadfastly focussed on the indestructible consciousness and the spiritual ignorance is dispelled, this insatiable worldly passion then will be completely rooted out.

The essence of whatever has been elaborated about the insatiable worldly passion is that a living being by his nature looks to the outer world, opens out his sense organs to this world and tries to acquire the worldly objects and feels and experiences the pain and pleasure through relation with the objects of sense organs, and that is why these objects never get off his mind, and a person experiences his ego through the pleasure and pain of these very objects, i.e. he feels that "I am happy" or "I am unhappy" through contact with them alone. That is why the sense organs are always inclined towards the outer world. A person wants to continue to live in the outer world only with the support of his sense organs because he perceives that his ego or existence lies only in their support. If he cannot recognize them, he feels he has lost his very self. Nobody wants to lose his ego or identity. That is why a constant thirst or inclination to continue to exist in the outer world for ever and the power of the mind to move into the external world are all the characteristics of the insatiable worldly passion. It is always absorbed in the mind as attachment with the object that provides pleasure to find its contact with that object again. And in order to save oneself from an object that had given him pain, a person continues to remember it, and the force to avoid it keeps him in bondage as the fetter of aversion. This very element of insatiable worldly passion fetters a person in many different ways in the world by developing desire, anger etc. If it is allowed to function according to its nature, it will continue to gather force. It will not itself let a person realize right knowledge and spiritual truth. This is at the root of all pains. Resistance to it causes pain. A person who is steadfast in this pain and goes to the root of this insatiable worldly passion, will attain freedom from it and bliss. But if a person is afraid of the pain in resisting it, he would never attain freedom from it.

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MUKTI

(Freedom from Worldly Bondage, Deliverance)

Mukti means deliverance. Deliverance from what? Deliverance from all kinds of fetters—also deliverance from wrong actions of mind, intellect, sense organs and the body etc. For instance, a person under tension etc. of mind and insatiable worldly passion first indulges in various wrong actions and then as their consequence receives punishment manifested as pain. *Mukti* means deliverance from all these, and attainment of everlasting peace in his own self or the soul.

In brief, it means freedom from the ten fetters of spiritual ignorance, ego, delusion, attachment and aversion etc. and experiencing the eternal bliss of the soul, and attaining freedom from the pain of insatiable worldly passion forever. It also means to experience this soul as pure consciousness in all living beings after realizing this delivered soul in one's own self. This alone pervades in all and there is no other truth except this. This has been called cosmological consciousness. Experiencing this delivered or liberated soul in all is the experience of cosmological consciousness.

The person wandering in the world experiences pleasure with the help of worldly living beings and objects. If he loses the power to acquire pleasure due to his old age or disease etc., his insatiable worldly passion doesn't let him rest in peace or comfort. He has to come back to the world and wander in that world even after death because of that very pain. A worldy man doesn't seek any other support for his happiness except the support of the objects of the world. After attaining the above-said deliverance and experiencing bliss in his soul, a liberated person will not again go to the world to avert his pains. This is deliverance from the cycle of birth and death.

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AVIDYĀ

(Spiritual Ignorance or Nescience)

The power that hides the nature of an object is called *Avidyā*. The non-conscious power that hides nature of soul as eternal bliss and doesn't let that bliss be manifested is called Nescience. It is also called ignorance, i.e., the power, contrary to knowledge, which turns away or perishes as soon as the knowledge is manifested. For instance, the soul of a religious person is hidden by ignorance, i.e., there is no consciousness of it (the soul) and that is why he is in pain. When direct experience of the soul is realized after hearing about it and contemplation or meditation over it, the power that hides the soul is destroyed by that knowledge. What has been destroyed here is called *Avidyā* or Nescience. This is an eternal power. Right since the beginning of the world, it lies on the consciousness like a lid. This spiritual ignorance puts a veil on the real self of a living being God knows what a person thinks to regain his real self. So far the pure consciousness of the soul has not manifested itself as bliss in the inmost self. It is not manifested soon and therefore that person thinks of some trivial worldly method to attain that bliss and pursues that worldly method. If his self is manifested as pleasure, he thinks that 'I exist'. So if the bliss of the soul that he so restlessly pursues is manifested in his real self, he will never have inclination to any worldly pleasure. But as long as it is not manifested, he feels restless to attain the blissful soul. This blissful soul is manifested for a short while through worldly methods but this joy is not everlasting. So one has to look for pleasure in one source or the other. This joy is not manifested in his own self because it is hidden by the nescience. If some person recognizes this nescience that hides the soul within himself and observes it like a spectator and starts turning away from it every moment, this nescience one day will be completely rooted out and would be unable to hide the bliss of the soul. The real nature of the soul as bliss will then be manifest or experienced for ever. In such a state, a person will never think of any worldly method to attain that bliss. This will be regarded as permanent deliverance from the world. The nescience is dispelled and perishes for ever by the knowledge of this conscious self which manifests in the meditation of an aspirant or meditator. This indeed is release from nescience. When the consciousness is itself manifested as bliss in one's self following release from nescience, the meditator has no desire to be born or to wander in the world. As long as this consciousness is not manifested, it means it is hidden by nescience and is non-conscious like a stone. Such a person is restless for realizing his self which is hidden due to nescience. As the bliss of his soul is not manifested, a person acquires his pleasant 'ego' for a short while by means of the pleasures obtained from the external objects through his sense organs or mind. This ego is not always the same. He has to live through this world for the sake of this ego. This is known as taking birth and dying again and again. But when the lid of nescience is lifted from the soul or consciousness, that bliss is then ever manifested. Such a person then doesn't regard himself as non-conscious like a stone. Absorbed in that bliss and without any feeling of dissatisfaction he does not strive for any pleasure of sense organ or the mind, or to avert any suffering. In essence, the spiritual knowledge is the direct knowledge of this soul or consciousness and the nescience is that power which hides this consciousness. Spiritual knowledge destroys spiritual nescience and provides permanent release from this nescience, and then the liberated soul feels for ever fulfilled in itself as it has attained whatever is there to attain. He never then thinks of acquiring any object. He is completely contented in himself. This is all the significance of spiritual knowledge. Spiritual nescience that hides cosmological consciousness will be destroyed when the cosmological consciousness is realized. Experience of this consciousness everywhere is indeed the experience of cosmological consciousness.

It is only because of this nescience that all the fetters of ego, delusion, attachment, aversion, doubt etc. cause suffering to a person. The attainment of ultimate state of deliverance means recognition of these fetters and energetically giving them up and finally giving up the fetter of the nescience too. Bound by these very fetters, a person is called fettered. If he is freed from these fetters, he is known as a liberated person.

Nescience means darkness. When nescience flows in the mind, it flows only to know some object. Its knowing means the experience of pleasure for the person. When a person experiences pleasure, he feels that he does exist. When that mind is hindered or is not experienced, the pleasant ego seems to have been lost. Searching for this ego, a person feels himself in a state of darkness. It is the manifestation of nescience that the happiness which is to be attained is almost lost or hidden. When search for this pleasure persists, it is the state of nescience or spiritual ignorance. Now this nescience would remind him of the pleasure-giving object by awakening old impressions or will push him to the world to acquire that pleasure by awakening a desire to act for that pleasure but that pleasure would only be worldly and is to be acquired through worldly striving. It will be acquired only incidentally in a worldly manner. Well, this nescience will go on to make a person to be born in this world and then to die, and to preserve the ego in the world with its pleasures as long as he lives. Similarly it is the direction of the flow of birth and death in this world.

If some person awakens his intellect during the flow and the blows of this nescience and realizes all pleasures of the world to be transient and ultimately ending in suffering, he has understood that the blows of nescience are pushing him towards worldly pleasures. If a person experiencing the pain of being swayed in their flow in his mind and realizing the transience and triviality of those pleasures maintains fortitude and is not carried away by those blows and endures the pain of separation from them by awakening his knowledge and intellect and retains fortitude and is steadfast in himself by realizing that the current of nescience is like the current of flowing water, and watches like a spectator the desire of the old impressions for the pleasures of the world as pain and trivial, then in due course of time the passion of nescience to fling him in the world will weaken and will ultimately be dispelled and as soon as it is dispelled, the self or the soul as knowledge and consciousness will be manifested. As the bliss of the soul is experienced, no desire for the world or for any worldly pleasure or for association with any worldly person or object will arise. The bliss of one's own soul which is thus manifested is ever-lasting because it has not been manifested by association with some other person or some worldly object. It has been manifested only after freedom from worldly fetters. That is why it will be experienced for ever and on experiencing it, there will be no need to pursue any other object nor will there be any need to know or to acquire any object because one chases those objects or relatives only to attain bliss. When he knows that the pleasure acquired through these objects and relatives is not going to last, and will ultimately end only in pain, who would then pursue these transient pleasures and why would one remember them after attaining the everlasting bliss of the soul and who would then remember those worldly objects and relatives? In such a state, nescience with all its buffets will be understood to have been dispelled. There will be no trace of this nescience left when there is no more search for those worldly objects and relatives and the mind that pursued them ceases to flow in that direction. This fulfilment or satisfaction will never be lost. That is why it is endless, the supreme state, the supreme salvation and is understood as supreme deliverance.

If a person desires to know about any worldly object, know then that what is to be realized is hidden by nescience. In such a state, nescience too creates restlessness in the mind to know about that object. A person must resist the force of this worldly pursuit, avert this nescience and maintain his patience thinking that there is no wordly object worth knowing. This nescience then along with its tension will gradually perish and the mind free from it will attain bliss. There is no need to destroy this nescience by turning to some other worldly object. Only realize that there is no need to turn to the worldly object for which the mind is so keen or which is hidden by nescience because he is keen to renounce it after knowing its reality out of the fear of its pain, and then one will be left with one's true self. One must gradually dispel this nescience by watching it like a spectator. As soon as nescience is dispelled, one's self as knowledge will be manifested as bliss. This nescience creates restlessness everywhere. Knowing it to be useless one must dispel it by enduring its tension as a person dispels itching effortlessly by just enduring its pain, i.e., he must not rub the place of itching to remove that itch but endure the pain of itch patiently and then the itch will go away in due course of time and the mind won't like to remove the itch by rubbing this place of itching. Similarly the pain of nescience must be dispelled by enduring it. This indeed is the pain of nescience that says: "Know whether there is some painful object, whether some pleasure-giving object has been lost", and that keeps a man entangled in this trap of knowing it and keeps the man trapped in the desire to know worldly objects. It doesn't let a person have freedom from it. Freedom from it is deliverance. One must understand that the only thing worth knowing is one's self or soul released from the family of fetters. When this liberated soul is realized, this pure supreme consciousness would be visible in all living beings and the soul will be manifested as bliss. Then there will be no tension of nescience that had hidden its manifestation as bliss. When there is nescience, only then soul as bliss is hidden. When nescience like itch is watched like a spectator and is dispelled while it is being watched, the aspirant or meditator is delighted with the bliss of the soul. When the nescience is dispelled while being watched as a spectator, there is a feeling of pleasure just as a person endures itching, watching it like a spectator and in the process coming to an end. All this is an account of right knowledge and nescience. By sitting in meditation and by overcoming sleep, a person with his inner eyes recognizes this spiritual ignorance or nescience and after this recognition dispels it gradually while keeping awake. When nescience is completely dispelled, the soul's right knowledge will be manifested as bliss. It is the nature of the spiritual nescience to search for ways to acquire the ego that provides worldly pleasures. Being carried away by that search is the manifestation of spiritual ignorance. When the tension of this search is over, the bliss of soul will be manifested. In order to remove the tension caused by the search for worldly pleasures of spiritual nescience, a person has to develop right knowledge in himself in an awakened state. The pleasure that nescience seeks lies elsewhere. It will not be everlasting and so a person must not pursue this pleasure, and must be steadfast like a spectator to watch the flow of this spiriutal ignorance in order to dispel it. While watching spiritual ignorance, one must not follow its path otherwise it will keep on dragging him in the world needlessly by developing in him a desire to acquire the pleasure of worldly objects by reminding him of earlier pleasure and impelling him to make efforts to acquire that pleasure because the worldly pleasure would not last for ever. Therefore a person must be steadfast as a witness to it within himself and not fall into the trap of its slavery. When the temptation of spiritual ignorance or nescience is not there, the force of this temptation will cease and the knowledge of the soul will be manifested as bliss. Experiencing that bliss, his mind will not even remember any worldly object. This indeed is the experience of deliverance *(Mukti)*.

Regarding this, it must be kept in mind that if a person is carried away in the direction of rebuffs of the spiritual ignorance, then this spiritual ignorance gathers so much force that by reminding of the pleasure of some worldly object or person it impels him only in that direction. The impulse of this spiritual ignorance retains its force only till the mind of a living being is carried away by the insatiable worldly passion for pleasure and if he keeps in mind the triviality of that pleasure of the insatiable passion by awakening the right knowledge and examines in meditation the truth of that transient pleasure and the mind experiences the pain contrary to this pleasure, the mind pursuing the path of insatiable passion will be pacified and as soon as the mind is pacified, the force of the insatiable worldly passion will weaken and as soon as it weakens, the bliss of inner self will be manifested in place of the impulse of insatiable worldly passion. Such a spiritual striver will feel fulfilment on attaining this bliss, i.e., he will have nothing left to do and will be for ever in his immortal self enjoying its inmost bliss. This indeed is the ultimate state of fulfilment. There are many branches of spiritual ignorance or nescience. Whenever the mind is keen to know and understand about some object, it means that the spiritual ignorance is creating tension in him, and hiding the universal consciousness of his self; it hides even his happiness. When knowledge and happiness is hidden, a person very eager for knowledge and happiness at once awakens his various kinds of old impressions to obtain knowledge and happiness. These impressions are always close to him. He obtains knowledge by awakening them and wishes to have former pleasures again after experiencing his self, and his mind is carried away again into the world due to his desire to obtain those pleasures. If in this state, the knowledge of consciousness is manifested within him, why should then he wander in the world whose pleasure is transient ? But if some person wishes to have inner happiness, he must know that various kinds of spiritual ignroance impel him to know about some worldly object and persuade him towards actions to obtain its pleasure and he must realize its triviality and its never-ending pain through meditation, and contemplating over it must experience it in his intellect and feel its fear directly. He must dispel the spiritual ignorance that reminds him of those worldly objects, experiencing their pain as in the example of itching and must not be carried away in its emotions. If a person is carried away by this spiritual ignorance, it will develop a desire for many kinds of external pleasures and persuade him to indulge in various kinds of actions, and the tendency to be carried away by the pain-giving affairs of the world will be maintained, i.e., the tension to know the object causes pain. Dispel it, enduring it like enduring the itching. A person must just keep on watching that pain and turn away from the tendencies that are caused in the mind like desire, irritation, doubt, unrest etc. and destroy them merely by watching them without uttering a single word even to the inmost self. He should maintain self-control by awakening the knowledge that there is pain in whatever direction these wrong tendencies lead. He must not be moved to action by them and be steadfast as a spectator. Then these tendencies will be dispelled by themselves. If there is excessive tension from the desire to know or understand the objects of the family of spiritual ignorance and to obtain their pleasure, a person must not lose his patience in that pain by awakening his right thoughts through right knowledge *(Viveka)*. For instance, in case of itching, if there is a desire to end this itching by rubbing it and that desire is resisted, the mind, out of emotion of anger, may feel irritated about why it should not bring an end to this pain. Then the emotions of cursing oneself etc. are developed. Contemplating over all this, a person may remain steadfast and patient, and dispel the pain by merely watching it. It has to end. Only patience is required for this purpose. If a person maintains fortitude, with or without overt thought, silently ending itching, he will feel comfort in place of the itch. In this way, whenever the spiritual ignorance impels a person to know any object, he must let it pass enduring it like the itch. The desires will also turn away like the itch and the turning away of the desires will result in consciousness manifested as bliss just as one finds pleasure when itching comes to an end. This is the happiness without any condition and without any external cause. Excessive thinking too hinders the bliss of the soul. It is enough to realize that the soul as knowledge would never be lost. Realizing this one must cease all thought, and observing silence must dispel the pain of renouncing all thinking and the impulse to understand worldly objects by enduring its pain like enduring the pain of itching. It will lead to manifestation of the everlasting bliss of the unique soul. It may also be called the happiness of the realization of soul. A spiritual striver has to see and recognize this very soul manifested as bliss in all living beings. He has to realize that this soul is manifested not only in himself but is equally present in all living beings. The spiritual striver should think that he has realized it because in him the spiritual ignorance has been dispelled, but it pervades in others too as their spiritual ignorance has not been dispelled. This soul is hidden in them but is equally present in them. Therefore, a person must see it in all and must not form any other view of other living beings. Why should he have a different view of others ? If he forms a different view of others, he will see only friends or foes in them and he will have friendship or enmity with others. The meditator must see the Bliss—God *(Nanda-Lāla)* manifested as bliss in all, must remain restrained and observe noble conduct towards all. He must be mindful and must calm down his anger etc. through right efforts. This will then be his spiritual life. The essence of all this is that this spiritual ignorance impels a person to know something or the other about the world even when he is sitting in solitude. For instance, his mind is always keen to have some or the other information about this world. In such a state, the spiritual striver must know that the soul as existence-consciousness-bliss *(sat-cit-ānanda)* is present every where and in all living beings. When this soul is manifested as bliss, one must realize that same Bliss or God pervades every-where, and in all living beings. Because it is hidden, all living beings from an ant to a human being are crying for it. What is there to hear or see? What will one get by knowing anything about others? Whatever may be the impulse to know, it must be dispelled by enduring it patiently like in the examale of itching. As soon as it is over, Bliss or God *(Nanda-Lāla)* will be manifested. It is for finding Him that the world is restless and the mind too due to its ignorance is going after it out of some fear or out of the sense of duty to do some actions. All this is the working of the family of the nescience. A person must remain fearless in himself and endure the tension of these fetters like the pain of itching to end it. There is nothing here to acquire, to dispel or to understand. Therefore, there will be no more desire to understand something and all the desire to understand things will be dispelled and then nescience like the itch will itself come to an end. Bliss-God *(Nanda-lāla)* will be manifested as soon as the spiritual ignorance is dispelled. Ego and delusion etc. hinder this process and divert a person towards thinking of them. A meditator must turn away from these thoughts through right knowledge, endure their tension, and dispel the desire to know things. God will be manifested when all desires are dispelled. It would then appear that nothing is left to know. Why to leap to the outer world ? Thus mind, intellect and sense organs would appear light, and in that light mind, Bliss-God would be manifested. All this is an account of how to end the spiritual ignorance and all its fetters.

Any thought about the Soul and God should be there only to dispel the outer fetters. When fetters are removed mindfully from the intellect, there would then be experience of spiritual bliss in the peaceful, steadfast mind without any thought and he will attain Cosmological Consciousness or God by realizing this very soul equally in all living beings.

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VIDYĀ

(Practical Wisdom or Right Knowledge)

'Vidyā' or Right knowledge means understanding an object through mind and intellect as "this is this object". To recognise the innerself *(antarātmā)* which is present in all as knowledge and wisdom *(Jñāna-vijñāna)* as it is i.e., knowledge and wisdom is the ultimate right knowledge *(Parā-vidyā)*. What living beings regard as pleasures of objects in the world is only a false knowledge but to regard them or to experience them as pain is the right knowledge. The essence of this is that the thing which has been hidden is covered with spiritual ignorance. When it comes to be known as it is, it is known as right knowledge.

A living being is enveloped in the spiritual ignorance when he is born in this world. Then he learns something about his parents and teachers. This too is the worldly knowledge. Some knowledge he acquires from teachers in schools and colleges. All that is worldly knowledge. But a living being doesn't get to know anything here about the integrated spiritual knowledge or the knowledge of universal life. From the point of view of the spiritual science, the medical science, art and architecture etc. appear to be spiritual ignorance *(Avidyā)*. All this means that spiritual knowledge means knowledge of whole truth about one's own inmost self or soul. Indeed in the books on salvation, spiritual knowledge alone is known as right knowledge. Except this, all other forms of external knowledge like medical, or art, or architecture etc., according to books on salvation, is manifestation of spiritual ignorance. In the books on salvation, only spiritual knowledge, i.e., the experienced knowledge of the soul (Consciousness-in-particular) and of God (Cosmological Consciousness) manifested in the soul is called the right knowledge. Except this, all else is manifestation of spiritual ignorance, because all the worldly sciences like architecture etc. keep the soul hidden by the knowledge of the external world. Only spiritual knowledge turns a person inward. But understanding of life and soul in a true manner through the knowledge mentioned in the scriptures, and then understanding this life in its widest sense attaining eternal peace of soul without any external support, and for that renouncing all passions and fetters recognizing them through inner vision, and then understanding and attaining the knowledge of the path of that renunciation, and also the knowledge of the virtues of dispassion, forgiveness, austerity, endurance etc., that are essential for one's well-being — all these are part of spiritual knowledge. Spiritual knowledge means knowledge of everything about the soul, and ultimately experiencing the liberated soul, i.e., direct or immediate knowledge of the soul has been called right knowledge in the spiritual scriptures.

Experience of this pure soul, free from all fetters, in all living beings indeed is the right knowledge of cosmological consciousness *(Brahmavidyā)*. Learning all that is required for the right knowledge of cosmological consciousness is also included in it.

Living beings are always absorbed in various activities out of their self-interest. No one knows who runs the machine of his body. Man is not aware of himself in a state of sleep or unconsciousness. Who is at that time running the machine of this body ? All this is hidden behind the veil of spiritual ignorance. This pure soul, with right knowledge, within the body, doing all activities with its power, dwells in all living beings equally without any distinction. But a living being doesn't realize it since it is hidden by spiritual ignorance. Rather he is entangled in the trap of 'you' and 'I' when he comes across another living being. The consciousness that during sleep helps in breathing, in digesting food, in moving all organs, and gives energy to the heart, stomach and lungs to perform their respective functions, is present alike in all living beings. A person, in order to run his body, absorbed in the self-interest of food etc., entangled in the trap of pleasure and pain, thinks that he is unique and different from others but doesn't recognise the consciousness present alike in all living beings. He will become aware of it if he looks for it after being free from self-interest. He may realize his soul or the inmost self through meditation. This indeed is the right knowledge of soul, and whatever is required to know all this is a part of the right knowledge of soul.

Similarly when this ultimate truth is experienced as causing the growth and sustenance of the bodies of gods, human beings, worms, insects, birds, animals, plants and trees etc., this would then be called the right knowledge of cosmological consciousness *(Brahma-vijñāna)*. Whatever leads to the knowledge and understanding of this pure soul is called the knowledge of cosmological consciousness *(Brahmavidyā)*. It includes listening, contemplation and meditation. The discriminative thought of what is eternal and what is non-eternal *(Viveka)*, reflective thinking

(Vicāra), restraining of mind *(Śama)*, restraining of sense organs *(Dama)*, cessation of sense-organs *(Uparati)*, forebeareance *(Titikṣā)*, faith *(Śraddhā)* and the desire for liberation *(Mumukśā)* are mentioned as the means or the steps for this knowledge in Vedanta. Ten great powers like friendship etc. are also meant for this very purpose. Freedom from external sins, doing all noble deeds, purity of mind, freedom from fetters of worldly self-interest by the radiant energy of thoughts etc. are also steps suggested for this very right knowledge of the soul or cosmological consciousness. Attaining salvation with the help of this right knowledge, one may attain the ultimate state.

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PRAJÑĀ (PRAGYA)

(Knowledge of the Truth / Truth-bearing knowledge)

Prajñā means the knowledge of truth, that truth which is generally hidden for the ordinary persons. But this is attained by going beyond the sphere of sense organs, and by deep analysis through meditation. The knowledge of this spiritual truth is called *Prajñā*. For instance, the pleasure of the worldly objects generally appears very attractive to a living being but if this pleasure is deeply analysed in meditation, it will be discovered as the root cause of all suffering.

It is this *Prajñā* or truth-bearing knowledge that tells that the pleasure of the worldly objects is the root cause of all suffering.

Prajñā means knowledge that has been discovered after research and deep analysis. That which outwardly appears in one form but appears entirely different after deep analysis in meditation is *Prajñā*.

After being born in this world, a living being gains knowledge of worldly objects and persons right since his childhood. He remains entangled in them as long as he is awake. Even when going to bed peacefully, he is absorbed in the thoughts of those very objects and persons. Thus he associates with them during sleep and wakes up only to indulge in activities associated with them. He doesn't find any time to understand the true nature of his entanglement in the world and his true interest. If he can free his mind from his entanglement in worldly objects and persons and awakens himself from the dark state of sleep, then he will enter into meditation. Then he will realize the truth of life : how a person creates pain for himself in the pursuit of pleasures and how he is bound by various fetters and how he may attain freedom from those fetters etc. Many other truths are revealed only by this very truth-bearing knowledge (*Prajñā*). As a person's mind is purified, i.e., as he attains freedom from worldly pleasures, and awakens his mind in solitude, and as the duration of meditation increases, and in it success is attained, the truth-bearing knowledge *(Prajñā)* reveals the spiritual truth of the whole world which helps a person cross the ocean of life.

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JÑĀNA (GYANA)

(Knowledge)

Knowing about some object is called its knowledge just as the knowledge of one's soul or of cosmological consciousness is called the spiritual knowledge. When a person realizes his soul or cosmological consciousness manifested within him, it is called the knowledge of the cosmological consciousness.

One may gain knowledge of some object even by hearing about it or by reading about it but the true knowledge is that which is closely and directly apprehended. For instance, even after being steadfast in one's seat, and after freeing the mind from external objects and after resisting the insatiable worldly passion, the mind doesn't wish to forget and renounce the world simply on account of the reason that if he forgets them, he would feel himself devoid of knowledge and his self would fall into the darkness of spiritual ignroance. It is difficult for the mind to enjoy itself in a state devoid of knowledge. There is a feeling of peace when a person goes to sleep or when he enjoys himself by hearing or seeing the worldly objects by awakening their impressions but it seems very difficult for the mind to feel happy when a person is devoid of his knowledge or when his knowledge is hidden.

Deep spiritual ignorance rules in such a state. If some energetic meditator overcomes sleep, remains steadfast in meditation wihtout thinking of the wordly pleasures realizing them as transient and painful, like a spectator watches in his mind that pain that arises from renunciation of worldly thoughts, he will himself experience how gradually this state devoid of knowledge disappears. When the mind is devoid of external thoughts, is it the right state of mind ? In a state devoid of knowledge and dominated by spiritual ignorance, the mind feels unhappy, and it regains happiness at once by awakening the worldly impressions. But the consciousness that endows the body with life and that provides energy for the life in the body and for circulation of blood so that all organs are seen to be functioning never perishes. It is only hidden by the night of spiritual ignorance. Due to the impressions of external insatiable worldly passion, the blissful right knowledge is not manifested; it is said that then it is hidden by spiritual ignorance. A person must mindfully overcome his sleep, awaken his right knowledge through meditation, be indifferent to the pleasures of insatiable worldly passion and must provide an opportunity to that eternal consciousness that resides with its powers of knowledge and action alike in all to manifest itself. It is not that one who provides pleasure during sleep won't provide bliss in waking meditation. Only patience is required. The state of tension due to spiritual ignorance may be allowed to pass. He must keep awake experiencing every moment the pain of being devoid of knowledge. He must not be absorbed in thoughts of worldly objects and external sounds etc. He must ignore them if he happens to hear them and mustn't even wait as to when it manifests a glimpse of its immediate knowledge as bliss. One who respectfully and with restraint practises it for a long time in solitude will see a true glimpse of that spiritual truth and right knowledge without the veil of spiritual ignorance. This indeed is true experience of spiritual truth. This very knowledge of spiritual truth is of great significance. Then, while meditating, in due course of time this very spiritual truth or consciousness would be visible in all living beings and then complete freedom from external world would be attained. Then the mind wouldn't feel like straying in the world because who would wander in the forest in search of honey if he finds it in a corner of his own house? Similarly if one attains the fulfilment of eternal, supreme bliss through the right knowledge of the self in every age, even in old age, why should he then be a slave to worldly objects and persons ? On the other hand, he would be grateful for freedom from the slavery. This indeed is the right knowledge so that one must realize this soul, experienced in one's own self, in all, and limit one self only to view of others like father, son, friend, foe to practical conduct and remain at peace by realizing the same spiritual truth in all and experiencing the bliss of the liberation of soul. Blessed is this right knowledge.

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DHYĀNA

(Meditation/Spiritual Contemplation)

Dhyāna or meditation means focussing oneself constantly or continuously in some direction or on some object, i.e., the mind must not go to anything else but the object of meditation, and there must not be any doubt, nor any desire, lust, anger, irritation and sloth etc. which may weaken the knowledge of meditating mind. The waking mind must constantly meditate over the object of contemplation. When the mind is constantly focussed on some object, the knowledge of complete truth of that object would be attained. This knowledge is called *Prajñā* or truth-bearing knowledge. As has been pointed out earlier, if the insatiable worldly passion is present in the mind, the memory of the object of that passion flows in the mind and the lack of that object seems to cause pain. One must meditate over this pain, i.e., one must focus his mind completely on the pain of that insatiable passion and meditate over that passion to know what is its truth. When the mind is not distracted in any other direction, or by other objects, and keeps awake without sloth or sleep, and experiences that pain in a waking state and is steadfast in the waves of that pain in a waking state without doubt, fear, anger, desire etc., it will be meditation over the insatiable worldly passion. But if, moved by the insatiable passion or its pain, he starts remembering its object and remains absorbed in the doubt of fulfilment or non-fulfilment of the desire for pleasure of that object, the meditation over the insatiable passion won't be there. The time for meditation would pass away. Thus if he seeks the support of sloth, sleep or back rest, it is no meditation.

For instance, free from all these things, some person may focus his eyes on a light without winking. Similarly, freeing the waking mind from wrong view, doubt, desire, anger, sloth and sleep, a person must focus his waking mind on the pain of that insatiable passion even if it is the passion for sleep. In such a state, he must overcome his sleep and be steadfast in this passion for sleep and in the pain of this passion, continuously experience this pain and tell his mind how it leads a person astray by putting him in its trap and by confronting him with worldly objects and wrong tendencies at last puts him to death-like sleep by tempting with its pleasure. This is called non-worldly passion *(Vibhava-tṛṣṇā)* and the other is the worldy-passion *(Bhava-tṛṣṇā)* for whose fulfilment, God knows, what forms like son, friend, foe etc. a person has to assume. This passion to be something or the other and establish worldly relationship is insatiable worldly-passion *(bhava-tṛṣṇā)* which is manifestation of *Rajoguṇa*, and the other one, as opposed to this, is non-worldly passion *(Vibhava-tṛṣṇā)* representing *Tamoguṇa*. Both these forms of the insatiable passion fetter a person by tempting with pleasure. If a person keeps his mind steadily focussed on both these kinds of insatiable passion, it will be called meditation of insatiable passion. A person must be steadfast in his seat during meditation. Both these kinds of passion would either tempt with pleasure and lead to some eatables or external association or will persuade him to sleep by revealing the pain of sitting. In such a state, resistance to passion may appear painful and wrong tendencies of doubt, desire, anger etc. would also invade the mind. A person must dispel them by awakening his intellect through right knowledge. Thus, after ignoring sleep and pacification of worldly passion, the pain of passion too would go away. When the pain of passion is dispelled, the peaceful, awakened, blissful mind would be able to awaken the intellect. Then the awakened power to understand things, i.e., the intellect searching for the spiritual truth itself would arrive at this decision. As long as the mind was absorbed in worldly objects and their transient pleasure, the seat of meditation was not steadfast and it didn't bring any happiness. But when it was experienced with the eyes of right knowledge that the pleasure of passion is alloyed with pains — the never-ending pain and the mind that may visualize the root of the pain of passion would see terrible pains in those passions and would turn away from them just as sleep is dispelled out of fear of death or the delicious food with poison is not tasted. As soon as one turns away from them, the quality of dispassion brings peace to the mind. The soul is then steady in that peaceful mind and, free from the fetters of wrong view, doubt, desire, attachment, aversion etc. caused by passion, the soul would be established in the self and would be experienced as blissful. After having a glimpse of this established and blissful soul, one feels that the self is not lost and then one gets freedom from all pains. The eternal cosmological consciousness is realized alike in all living beings. This indeed is the ultimate fruit of the pursuit of right faith which is understood to be a state of supreme bliss. Realizating that experience of passion is the root cause of pain and its renunciation through right efforts and meditation would be a manifestation of the experience of self and of cosmological consciousness and ultimately it would lead to supreme peace, one must sit in meditation for hours to overcome passion, remain sitting in meditation after overcoming it, keep watching the pain, keep the mind in a state of equanimity and keep the intellect awakened. One must keep the mind absorbed in this newly acquired knowledge. He would then he completely oblivious of the world. All this is a kind of practice of inner *yoga*. This will bring bliss if one succeeds in over-coming passion. His mind would be in great bliss in such state of meditation *(Saṅkalpa-samādhi)* and ultimately passion too would be overcome when its pain is dispelled. That very mind would experience the joy of freedom from passion and if a mind, steadfast in that joy, finds peace even in emptiness, finds bliss in a state without thought and understanding, it would be known as the state of thoughtless-meditation *(Nirvikalpa-samādhi)*. This is manifestation of complete fulfilment. But a meditator must make special efforts to overcome the daily passions by gradually and systematically not absorbing the mind in these passions that persist in the desire for worldly objects or sleep etc. All this is the business of an energetic meditator. Right efforts have to be made for this purpose. These right efforts would of course obstruct the routine comforts but a person free from the world through such practice would succeed in overcoming these passions.

The essence of what has been said above is that as long as the passion for being something or acquiring something in the world, or passion for association with others or passion for pleasure persists, it keeps on impelling him to the world and causes pain by such impulses. Such passion is never completely fulfilled and so at last a person absorbed in such a passion experiences pain. Now the immediate step that appears to him to dispel the pain is *Vibhav-Trishna* (Non-Worldly-insatiable passion) manifested in being absorbed in sleep, i.e., seeking any support whether of sleep or some intoxicant or some association to avoid the pain of worldly traps or to be oblivious of one self. A mind absorbed in both these kinds of passions would always be born in this world and would then die and this cycle of birth and death would never end. As soon as the sleep is over, he would spend his time bewildered in pursuit of pleasure of external objects and when they would cause pain, he would seek the support of sleep or ultimately seek the support of death to be oblivious of those objects.

Both these kinds of passion of such a person would never end. But if he dispels the pain of his passions by watching them like a spectator as mentioned earlier and doesn't seek the support of the objects of that passion while being carried away by the current of that passion, that passion will itself end in due course and with its end the bliss of the inmost soul would be manifested.

Of course, if sleep comes there to pacify the pain of a person being carried away by the pain of that passion and if he is not drowned in that sleep or isn't absorbed in that sleep, i.e. isn't tempted by that sleep and overcomes that sleep by keeping himself steadfast in this seat of meditation, such a meditator then would overcome both the passions — worldly as well as non-worldly. As soon as he overcomes this sleep, he would experience eternal peace and bliss so that the meditator would feel himself fulfilled, i.e., he would feel that he has attained whatever was there to be attained and now nothing more is left to be attained and he would attain eternal peace.

The sphere of this meditation is very vast. When a meditator attains freedom from the trap of passion or its bewilderment, this meditation passing through various fields would arrive at a state of full freedom. For instance, meditating on the five elements of earth, water, fire, air and sky, he would go beyond this meditation. Similarly, sound, touch, form, taste and smell bewilder a person in meditation. The meditator may realize their essence too and may proceed further by overcoming them and then he ignores them. While trying to grasp the essence of sound etc., meditator may be entangled in the sphere of forms and sense-organs. His attention may be absorbed in their sphere. Realizing their essence in his meditation, a meditator may proceed further by developing a dispassion for them. Then he may appear to be fettered in the sphere of mind, intellect, ego or nature. But an energetic meditator, realizing the bondage of these fetters through his meditation, proceeds further enjoying the attained knowledge. He remains absorbed in his meditation while experiencing all fetters like spiritual ignorance, ego, bewilderment, love of forms, love of formless, doubt, wrong view etc. and realizing them as manifestation of pain and by experiencing the pain of their tension. He also remains steadfast in pure knowledge and bliss while dispelling their impulses every moment by watching them like a spectator. This indeed is the manifestation of pure soul and the supreme state of being. As long as these fetters of the world impel a person to move towards the world or be fettered in the world through the temptation of their pleasures, a meditator must avoid them by realizing the triviality of these pleasures by developing right knowledge through meditation. Ultimately when the right knowledge is attained, he must dispel these fetters, if entangled in them, through mindfulness without deliberation. Only patience is required to dispel them. These fetters at once turn a person towards the objects or persons of that passion by making him impatient through fear of pain. At that time, these fetters do not let him realize their pain because the pain is concealed by a veil. A meditator must remove that veil through meditation, view that pain and must not let the mind move towards the world. This is the way to overcome the worldly passion *(bhava-tṛṣṇā)*. He must remain steadfast in watching the pain of that passion. He must remain a spectator and must not feel discomfort. He must regard that pain as a kind of medicine. If that pain is not endured, there will be endless suffering in trying to acquire worldly pleasures. He must keep such right knowledge awake in his mind. If such a spiritual striver turns his mind away from the fetters of worldly objects and persons, escapes from sloth and sleep in solitude, experiences, the pain of passion and remains absorbed in experiencing them for longer periods, he would experience peace and bliss in his soul in due course of time by going beyond all spheres of meditation, and realizing their truth, and seeing this very soul in its true manifestation in all living beings he will attain ultimate supreme state of cosmological consciousness. There will be many other types of knowledge in it. He will attain *Kāyā-yoga*-the body-yoga, i.e., the mind straying in various ways in the world when integrated with the body has many inner experiences. The mind, while still in the body, finds true happiness in the self through various kinds of meditation, keeping himself aloof from the world. In that meditation, God knows where does this world disappear. The meditator then is free from the fear of death by having a vision of God manifested as cosmological right knowledge and attains the knowledge of endless spheres *(Ananta-loka)*. He attains the knowledge of the spheres of *Brahma*, *Vishnu* and *Mahesh* etc. and ultimately through the pacification of the insatiable passion and its pain by their renunciation during meditation, spiritual peace is attained in the spiritual bliss. Then it is realized that whatever was to be attained has been attained and nothing is left to be attained. Whatever was to be realized has been realized and nothing further is left to be realized. Whatever was to be done has been done and nothing remains to be done. Thus his truth-bearing knowledge, intellect and knowledge reaches its fulfilment. Only this experienced meditator through his ten great powers of friendship etc., observing restraint in himself, lives like others among them. No fetters, of doubt etc. keep him bound. All this is the greatness of meditation.

Passion (tṛṣṇā) alone bewilders a living being by appearing before him with its transient pleasure. This pleasure is only for a short while. The pleasure of passion or nature is only temporary. But the person who is carried away by the trap of its pleasure ultimately experiences extreme pain. This may be realized only through developing truthful intellect by meditation.

The pleasure of fulfilment of passion that a person wishes to acquire through association with the objects of that passion will only be for a shortwhile because passion is a power of nature that bewilders a person by tempting him with its appearance before him. But this pleasure is only transient. The impulses of nature by developing wrong tendencies of desire, anger etc. push him to be carried away in this world. Resistance to nature appears painful. If some person is afraid of this pain, tempted by this temporary pleasure he would waste his life in this world in the association of that object or person and would never attain spiritual truth, and, as a result, instead of those pleasures, only disease, old age, depression, sorrow etc. will come to him. That pleasure of course would depart in due course but on the enhancement of its passion, and lack of its fulfilment it will make it very difficult or impossible to live. Then such a person would wish for a new birth and so only wait for his death, i.e., he will remain entangled in the cycle of birth and death in this world. Therefore a person must so prepare his mind by listening to the knowledge of spiritual truth, by discovering it in scriptures, by attaining truth-bearing knowledge through his intellect and right efforts that he may endure the pain of that passion in meditation as mentioned earlier and through right knowledge keep himself under restraint and control, and attain power to dispel the pain of passion by watching it like a spectator. As long as the mind is inclined to acquire the pleasure of passion, the object of that passion doesn't get off the mind nor can it be ignored. Till that time, the mind fettered with the object of that passion has to face pain. When the mind turns away from the object of that passion realizing the terrible pain as a result of that passion through meditation and truth-bearing knowledge *(prajñā)*, the mind would be assimilated in the soul as soon as that object gets off the mind. He then attains true happiness and the mind, free from that passion, remains steadfast in the soul.

One who only like a spectator keeps watching the pain of non-fulfilment of the pleasure of the objects of insatiable passion and is not carried away in the world by the impulse of the pleasure of that passion will find that this pain of non-fulfilment of passion is not ever lasting. It flows onwards like the flow of water that changes every moment. It will at once start turning away in a person of patience in due course of time. At first, it will be reduced and then reducing gradually it will not be experienced at all. The pure mind will sparkle with spiritual joy as soon as the pain of passion is turned away. A person with patience, a meditator, if he remains mindful, will find his spiritual joy as a result of turning away from the pain of passion and this joy will go on enhancing and he will then be completely oblivious of the whole world and this spiritual joy will appear as permanent, and this will be the joy of the manifestation of self or soul and the right knowledge will develop in that meditator that this joy is eternal and is spontaneous for his soul and along with that there would be no trace of birth and death in this world.

The word 'spectator' has been again and again used above like one must dispel the pain of passion by watching it like a spectator. Here, the word 'spectator' (*Sākṣī*) means that there is no doubt about awareness of the object as it is near us but it means not being willing or inclined to do or get things done by being carried away by its impulse and being steadfast in just watching it just as a person sitting in his own home watches so many persons moving in the street but is not inclined to himself move with them and doesn't even think of moving by being carried away by their impulse of movement. He is then merely a spectator watching them. All this is the meaning of the word 'spectator'. In brief, its essence is that one is aware of everything because of being near the object but no inclination is developed to do or get something done about it. Then he is merely a spectator. Similarly one must be merely a spectator of the pain that one experiences at the non-fulfilment of the passion and do nothing to fulfil that passion by being impelled by it. When one continues to be a spectator in this manner, he one day will see that passion uprooted while he is steadfast in his seat of meditation. Bliss of the soul which is never-ending would be manifested as soon as the passion is uprooted. It is the manifestation of eternal knowledge. Then the mind won't be even inclined to do or get something done or even to think of it.

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PUṆYA

(Divine Merit)

Puṇya or divine merit is the name of that quality (Dharma) of mind that produces happiness. All those actions which produce happiness in the present and in future are called divine merits. Similarly there is a subtle state of divine merit that moves one forward towards the bliss of salvation and it includes restraint of the body, sense organs, mind and intellect. The divine merit that arises from this restraint ultimately leads to the attainment of salvation. But if such a person of divine merit has no desire or passion of any worldly pleasure, he would easily eliminate all his sins and will move forward on the path of salvation and ultimately will attain salvation.

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PĀPA

(Sin)

Papa or sin is that inclination of mind that in a subtle or invisible form dwells in the mind and causes pain to a person. Sin is the result of various kinds of wrong actions. All these wrong actions are called sins. Just as divine merit in its subtle form leads to salvation, similarly lack of restraint of sense organs, of intellect and of mind leads to sins. One can escape misery by avoiding these sins. Sin causes misery *(durgati)*. Misery means extreme pain. Whatever misleads the human intellect and doesn't let it even think or understand his true interest or otherwise is a sin. Whatever hinders right path and meditation is a sin. As mentioned earlier, contrary to this sin, is divine merit that doesn't let the human intellect fall to sub-human level and leads to salvation. The level of human intellect falls when he loses the power to think and judge what is right or wrong when impelled by tendencies like desire, anger etc. and what is his true interest or otherwise. For instance, animals, birds, worms and insects don't have the intellect of human level and so it is a state of degradiation *(durgati)*. If a person is in suffering right till the end despite being human, it is also a state of degradation. All this is sin when he starts doing all kinds of wrong actions which are regarded even by others as not fit for indulging in. What to speak of attaining the path of salvation or the bliss of his soul, such a person wouldn't even be born as a human being in this world. No one can tell in what forms will he be born after death and face terrible pains. If a person avoids all those sins by maintaining the human intellect, he would be reborn as a human being and ultimately by keeping himself pure will move on the path of salvation and at last will attain liberation.

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KARMA

(Right or Wrong Deeds)

Whatever is done is called a deed but in fact whatever is done deliberately is a deed. Any action may be called a deed. A deed is a form of action but actions which are done with a purpose, with self-interest in mind are infact deeds. These deeds are of four different kinds:

1. Bright *(śukla)* 2. Dark *(Kṛṣṇa)* 3. Bright-Dark *(Śukla-kṛṣṇa)* 4. Non Bright and Dark *(Aśukla-kṛṣṇa)*.

Bright : The deeds which would provide happiness in the world are called bright or divine merits *(puṇya)*. These are also called pure or good actions.

Dark : The deeds that would provide suffering are known as dark or sinful deeds whether done deliberately or habitually without forethought.

Bright-Dark : Deeds that produce both divine merit and sin are known as bright-dark deeds. Some of them are for the benefit of most of the people. They produce more pleasure and cause less pain. Those deeds which are motivated by greater self-interest and less interest of others cause more pain and produce less pleasure. All such deeds are known as bright-dark deeds. Such deeds have an element of sin like violence, falsehood etc. but they have an element of divine merit *(Puṇya)* too as they are also in the interest of others. They have elements of both divine merits and sins. For instance, someone punishes a criminal in the interest of most people. It provides pleasure to most people and so it is like a divine merit, but it includes violence and so it is like a sin. These mixed deeds are bright-dark deeds.

Non-Bright Dark : These are the deeds that bring salvation. All deeds that develop ten great powers of friendship, compassion, praise-worthy attitude towards good qualities of others, affecting ignorance towards bad qualities of others, mental tolerance and intellectual forgiveness, noble and right conduct, spirit of renunciation or charity, right efforts, absorbed meditation and truth-bearing knowledge as well as dispassion, contentment, austerity etc. are non-bright dark deeds. All deeds which are done without external interest, selflessly or by renouncing self-interest, whether by body or by sense organs or deeds like teaching etc. through speech, or if they are mental like austerity, enduring pain to the self for the sake of salvation and steadying one's mind in noble deeds are known as non bright dark deeds in the scriptures dealing with salvation. Living neither in great comfort nor in great pain but adopting an appropriate middle path is also a noble deed of the same type.

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BHĀGYA

(Luck)

All kinds of deeds remain established in the self of an individual in three different forms. These three forms are respectively known as *Sañcita*-accumulated, Future *(Agāmi)* and Destined *(Prārabdha)*. Deeds that have caused this body and are ready to bear their consequences as pleasure or pain are called destined deeds. Those deeds which are being done at present but would bear fruit later are called future deeds. The rest of these which are earned and established in the mind and have not been availed of nor are likely to be availed of in near future are known as earned deeds. These earned and the established deeds never go waste. They are burnt only by the fire of right knowledge which is manifestation of realization of the self. This realization of the self takes place only when all fetters (of spiritual ignorance like wrong view, attachment, aversion, love of forms, love of the formless, delusion and pride) completely perish and all deeds are then burnt out to ashes.

Undergoing the experience of pleasure and pain ends only our destined actions and the rest of the deeds expire only with the fire of knowledge.

It is just possible that a person may work so hard while living in this world that his subtle pains also perish with the strong spirit of the great powers like the power of friendship, and by developing noble qualities and by earning new merits through friendship etc. It may weaken his luck caused by his earlier actions and bring him the fruit of desired pure life and then such a person may move in this world as long as he desires with all desires fulfilled and retain his full capacity right till death and live with that capacity and let nothing contrary happen. Such a person is looked upon as an incarnation again and again if he is born, and if he is not born, he may remain as a *siddha* in the siddha body unknown. It is very difficult for him to be manifested in all. A human being must not be tempted by the aforesaid state. But it is proper to lead one's life in accordance with right faith making right efforts for salvation. Whatever may be received by luck, a person must keep his right knowledge awake and be mindful. He must not let anything contrary happen. He mustn't be trapped whether the luck has weakened or not and then salvation would surely be attained by one's own efforts.

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PURUṢĀRTHA

(End to achieve by Human Efforts)

Puruṣārtha or end to achieve by human efforts means the effort that a person makes to secure his interest and to avoid what is contrary to his interest. This consequently is the right effort which means doing all noble deeds and avoiding wrong actions, i.e., doing noble deeds leading to divine merit and avoiding wrong actions so much that he may not indulge in them even in future, and doing noble deeds in a manner that they are established in the mind for ever. It means renunciation of all ignoble deeds and bad qualities and gathering all good qualities. Desire, anger, greed, envy, ego and impatience etc. are all bad qualities. Similarly dispassion, mental tolerance and intellectual forgiveness, contentment, friendship, patience etc. are good qualities. They can't be developed without energetic efforts. One must make constant efforts to attain them so that they are sustained for ever. All this is known as the end to be achieved by human efforts. Similarly all the wrong tendencies like desire, anger etc. are developed in human beings spontaneously as in the animals and birds and lead to all wrong actions. The end to be achieved by human efforts means turning away from them through right efforts.

The four ends to be achieved by human efforts namely, right faith *(Dharma)*, wealth *(Artha)*, worldly pleasures *(kāma)* and salvation *(Mokṣa)* are mentioned in the religious scriptures. Whatever ends a person makes efforts for are known as his ends to achieve by human efforts. A person's conduct in accordance with right faith

(Dharma) is aimed at for his future happiness. Similarly to earn money for worldly pleasures is an end to achieve by human efforts. Similarly ancient people have included sexual pleasure as an end to achieve by human efforts that provides a power to run the world of nature. A common person must not renounce this sexual pleasure. Divine power may destroy the human balance if he renounces sexual activity forcibly and without attaining complete right knowledge, and then he may not be able to make right use of his life. That is why ancient sages have accepted it as an end to achieve by human efforts. As a matter of fact all humans possess it as an impulse of nature. Therefore, the best goal of a human being is to attain salvation that a person must attain and wish for. That is why it has been put at the end. Right faith *(Dharma)* is regarded as helpful for salvation which is an end to achieve by human efforts. Well, whatever be the goal of a person, the effort made for it even by enduring pain is known as end to achieve by human efforts. But salvation is indeed undisputably the supreme goal of all human beings to be attained by noble and right faith *(Dharma)* because who wouldn't want freedom from the pain caused in the process of experiencing worldly pleasures ? But as long as the worldly bondage does not get off one's mind, it is impossible to attain freedom or salvation from its pain. Therefore, this worldly fetter *(Bhava-bhandana)* will be released only when a person is established in his self or soul and only then he would attain the bliss of the soul and only then the salvation would be understood to have been attained. This is why salvation indeed is the supreme desire and goal of all human efforts.

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SAṄSKĀRA

(Impressions)

Saṅskāra is the name for those impressions that are deeply imprinted on the inner self or mind. For instance, some person sees an object or experiences it or does some deed, that deed may soon be over but its impression is etched deeply or in a subtle form on the mind. This indeed is impression. Moreover, for instance, some knowledge may be acquired through the sense organs, something heard by the ears, seen by the eyes, tasted with tongue, smelt with nose or touched with skin. All this is the knowledge of the five sense organs. All this knowledge is produced when sense organs come in contact with their respective objects. But such knowledge is not ever lasting, it may be erased after it is acquired, but its impression in a subtle form remains established in the inner self or the mind. These are all different forms of impressions. These are not erased even after numerous births. Many yogis recall their previous births through the vision of these impressions and through the yogic perceptions, just as an ordinary person may recall the impressions of childhood, boyhood, youth etc. Impression is that which produces old memories. It is these very impressions that through the memory of objects in the mind develop the wrong tendencies of desire, anger etc. When the mind is vacant even for a short while, i.e., when nothing is visible to know about, when the spiritual ignorance appears and there is no presence of mind, then these very impressions arise on their own, awaken the memory of old objects or old practices and entangle him in former deeds and thus keep him entangled. All this is the trap of this world. But if some person destroys his spiritual ignorance and the mind is never vacant, the future darkness doesn't occur in the awakened state of right knowledge and cannot revive the wrong old impressions. When those memories are not there, the former wrong actions won't be recalled again and again and the meditator will escape the trap of the world.

Its essence is that it's only the impressions, awakened by spiritual ignorance that lead a person towards the world. If that spiritual ignorance is rooted out, and the right knowledge of consciousness is constantly experienced, there will be no time for the impressions to arise. Then that soul would always be devoid of pain. That will manifest general happiness and so why would then impressions arise? Impressions arise only when the veil of spiritual ignorance is drawn over the soul or the right knowledge. When there is lack of right knowledge and the soul under the stress, tension and pressure of the old impressions, these impressions at once arise in the mind to bring some knowledge to it, making manifest the memory of their objects so that the mind seems absorbed. A living being doesn't want to perish. Therefore, it wants the awakened knowledge to persist for ever. When the knowledge is hidden or the spiritual ignorance arrives, a person restless for life manifested as knowledge revives his old impressions. With this knowledge manifested as old memory, he feels atleast existing in himself. When no knowledge is there, he feels as if he is going to perish. Therefore, to avoid this fear of destruction, he arouses some kind of knowledge to feel that he is alive. If he continues to have the right knowledge or pure consciousness, why would then he seek the support of old impressions to save himself from the fear of destruction? Therefore, when the soul is eternally established as right knowledge and the soul is free from all fetters, the right knowledge of the soul will be awake for ever. There will be no time for the impressions to arise and create their own world. This is all the account of the flow and pain of impressions.

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VĀSANĀ

(Established past deeds)

Vāsnā is the name of that element that remains established. These are similar to impressions. For example, if there is *ghee* (clarified butter) in some vessel and that *ghee* is taken out of that vessel, its fat or smell remains established in that vessel. That is why it is said that this vessel is smelling of *ghee*. Just as the smell of *ghee* is established in that vessel, similarly the residue of knowledge and deeds established in the body is known as *Vāsnā* or established past deeds. This impels a person again and again towards similar deeds but it doesn't mean that a human being is completely dependent on it for his deeds, but their impulse is always there. This very impulse keeps on driving living beings like animals, birds etc. But a human being is endowed with intellect and knowledge with which he can awaken his knowledge of what is in his interest or contrary to his interest and because of this he has impulses to do all kinds of deeds but he may attain the power of doing noble deeds through renunciation and austerity etc. by turning away from wrong actions. One may renounce the slavery of these established past deeds. What is required is only the renunciation of transient pleasures. This may be done through right knowledge. Keeping in mind the futures pains, one may overcome the impulse of established past deeds.

It is true that the deeds we have done are like a seed that gives rise to a tree with two branches. One of these branches is that which brings the consequences of the deeds in the form of pleasures and pains. It is called invisible destiny *(Prārabdha)*. The second branch is that of established past deeds i.e., of the impressions of those established deeds, which lie in the memory of the living beings and impel them to repeat those actions again. Now if some person by awakening right knowledge through his intellect renounces the reward of his deeds, and is ready to endure the pain of that renunciation, it is not essential that these established past deeds would entrap him or put him in the fetter of those very deeds. It is true that a person without the right knowledge and with a weak mind may be swayed by them and be entrapped in wrong actions or the deeds done in past but a person who keeps the right knowledge established in himself as God through intellect, the force of these established past deeds gradually peters away. It is known as the destruction of established past deeds *(Vāsanākṣaya)*. When these established past deeds are destroyed and the force of pressure and tension of these established past deeds is destroyed in the mind, the soul manifested as right knowledge reveals a spontaneous joy like the joy of sleep, and this joy is established for ever in a person free from these established past deeds.

If truth be spoken, even time ceases to exist for such a person. Time is the cause of creation or birth only for those living beings who wish to acquire its pleasures. Some pleasures are enjoyed in the morning, some at night, some during the day, some in summer or winter or rainy season and for these the time is a cause. When no established past deed is left, there will be no experience of time in the liberated soul as knowledge.

Similarly, there is no fetter of space and no fetter of persons for an emancipated soul because there are no established past deeds *(Vāsanā)* in such a soul as it has no desire for pleasure of space and various persons. With the elimination of these established past deeds, the mind too ceases to exist. This elimination of the established past deeds and destruction of the mind *(manonāsha)* has been mentioned in the holy scriptures. But it is essential to tear away the veil of spiritual ignorance to eliminate these established past deeds. These established past deeds continue to exist till the knowledge of the soul as bliss is not fully realized. Why is this right knowledge not realized? Because the ten fetters of the world maintain their attraction. It is because of their tension and pressure that the right knowledge of the soul is not revealed and remains hidden. If the tension and pressure of these fetters is destroyed by imparting the power of right knowledge to the mind, spiritual ignorance will be completely destroyed and the liberated right knowledge would always remain awakened in the self.

What other knowledge would be required if this right knowledge remains awakened ? i.e., there would be no scope for the awakening of these established past deeds. This indeed is the eternal salvation *(Nitya-mukti)*.

Impressions *(Sanskāra)* and established past deeds *(Vāsanā)* are different only in name or slightly in the meaning too. For instance, impressions create impulse by arousing old memories and create their own world again and again. Established past deeds are caused only by these established impressions and impel a person to repeat his actions. The happiness of salvation is meaningless as long as these elements are established and freedom from them is not attained.

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VIVEKA

(Right Knowledge/Distinctive Knowledge)

'Viveka' means understanding and recognising an object as it is. For instance, all pleasures of nature end in endless pain and impel a person to further pain. This is also *Viveka*. Pleasures of nature are not everlasting too. If this truth is revealed in the mind, it would also be called distinctive knowledge*(Viveka)*. The pleasure one acquires on the path of nature develops such an intense fire of passion and never-ending thirst for the pleasures of objects that one cannot even think of fulfilling that passion. If some person thinks of satisfying this passion by providing its object, it will further multiply the disease and sorrows and entangle the mind in eternal pain. Distinctive knowledge means to clearly understand and feel all this in mind through meditation. Through this distinctive knowledge, a person would develop dispassion towards pleasures of nature or external pleasures, and he would then keep his sense organs away from worldly objects, i.e., the sense organs would practise restraint. This is a kind of austerity. Thus if sense organs are not to enjoy the objects, the mind won't even think of them. This indeed is the spiritual power of keeping the mind restrained *(Śama-sampatti)*. Restraining the mind that is inclined to move against the path of salvation, or to the contrary path becomes possible with this right knowledge *(Viveka)* and with dispassion *(Vairāgya)*.

Right knowledge developed through contemplation develops into dispassion and cessation of the mind for worldly objects. This is known as the spiritual power called *uparati-sampatti*. When the pain of worldly objects is revealed in the mind through this knowledge, all external objects and their pleasures appear tasteless and the mind doesn't wish even to think of them and develops the spirit of endurance of the pain that arises from the renunciation of the association with worldly objects, not feeling the pain of renunciation of those worldly objects, and not worrying about the pain caused to the mind by the renunciation of the pleasures of the worldly objects. All this is possible by virtue of *Viveka*. Again, it is through its power that all bewilderment of the mind is calmed with faith and the joy of absorbed meditation is attained. All this is the blessing of distinctive knowledge *(Viveka)*. When the distinctive or right knowledge is awakened, the human mind turns inward. When the mind turns inward, a human being reviews in meditation the incidents of life and the routine daily life, and that develops right thoughts. These thoughts developed in a mind form the truth-bearing knowledge. A person then wonders what he is doing and in which direction he is proceeding, and the future seems to be full of pain in the direction in which his habits pull him. A person wonders that there are diseases, worries, pain of old age, then departure of the pleasure of worldly objects and so how will he lead his life in future. As such thoughts develop, the mind would move deeper in such further thoughts. The awakened distinctive or right knowledge then would guide in accordance with the objective situation. The distinctive knowledge is strengthened in this manner. With the strengthening of this knowledge, simple and absorbed meditation would grow deeper and this very absorbed meditation would ultimately lead him to supreme salvation by protecting him against the harm caused by wrong tendencies, worldly fetters, pains and all kinds of sins.

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VAIRĀGYA

(Dispassion)

Dispassion means turning away from whatever worldly pleasure is visible or is acquired through sense organs by association with worldly persons and objects. It means being without the insatiable passion for those pleasures. If this dispassion which is the opposite of insatiable worldly passion is developed even for the pleasures of gods, then this dispassion becomes the source of salvation. This dispassion can't be developed without right knowledge *(Viveka)*.

At first this dispassion is developed by visualizing pain in the worldly pleasures. As the power of thoughts grows, a person then examines or analyses the lives of others through right knowledge to see what is the end of worldly pleasures. When that meditator realizes that these worldly pleasures would lead to diseases, sorrows and many other pains of bewidlerment and move him further on the path of enmity, conflict, struggle, violence, falsehood, wrong conduct and many other types of sins, he starts dissociating from those pleasures. This means that, contrary to attachment, dispassion has started developing. If a person doesn't start contemplating here, he would spend all his life in minor dispassion and wouldn't be able to achieve the experience of spiritual peace or peace of the soul. It is just possible, as is seen everywhere, that he may spend all his life in the external bewilderment of 'you' and 'I'. But if he takes time out of his worldly activities, sits in meditation and spends more time in understanding life through contemplation and remains absorbed in meditation over the end of life, he would develop dispassion towards all objects, outer and inner, of life — outer, objects and persons and inner, the ego and comfort and relaxation etc. As the duration of meditation increases, he would develop dispassion towards even the subtle pleasures of all kinds. Such a spiritual striver, keen on salvation, recognising the passion for subtle pleasures even in the spheres of heaven and *brahma-loka*, would develop dispassion towards all these pleasures, would pledge for a life of equanimity in pleasure and pain, would turn away from all fetters, would visualize the end of all pains in meditation, would spontaneously attain the bliss of the soul in himself. Dispassion goes as far as this. Nothing is there beyond it. Ultimately experiencing this extended (Universal) soul, becoming one with God manifested as the soul of all living beings, the fetters of others too can't disturb his peaceful bliss. One's own fetters are destroyed during meditation, but in order to attain freedom from the bondage of others one has to practise living among others while having equanimity in pleasures and pains. Then one realizes the universeal life. Then by attaining its complete knowledge one attains the knowledge of supreme or cosmological consciousness *(Brahmajñāna)*. This brings also complete freedom from outer fears. If one gets liberated through meditation, the persons of the outer world still would remain dominated by spiritual ignorance. Their sounds etc. and feelings and emotions revealed through them would frighten him even during meditation. Therefore, it is essential to know the Universal Person. *Brahman* is the name of Universal Person. By maintaining dispassion in the mind and by developing the great powers of friendship etc., this Universal Person may be realized and after this realization, and by analysing all causes of fear and renouncing them through dispassion one may practise absorbed meditation in himself. Wherever there is spiritual ignorance about it, there would be fear lying hidden. When there is fear, there won't be the joy of fearlessness and salvation. When the right knowledge about any person causing fear is attained, there would be no cause of any fear from the human world, and then dispassion for that fear too would be spontaneously attained and then that person would realize the cosmological consciousness in himself. This indeed is supreme salvation which can't be attained without dispassion.

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TAPA

(Austerity or Practice of Austerity)

Austerity means to resist the power of nature that runs the life of all living beings with desire, anger etc. and mindfully enduring the pain caused by proceeding on the path against it or proceeding on the path of salvation. Austerity means endurance of pain. It means enduring the pain caused in the mind by proceeding against the path of nature. If sense organs, mind and intellect go astray due to the pain caused by the opposition of nature through its forces of desire, anger etc., it won't be proper austerity. It means that if the mind goes astray due to the opposition from forces of nature like desire, anger etc. and conducts itself in accordance with nature, it won't be regarded as proper austerity. The mind, intellect and sense-organs keep rushing towards former habits and remain bewildered. Therefore, an austere person is one who patiently endures the pain caused by the resistance to nature and keeps his sense organs, mind and intellect under restraint or control. If a person is not disturbed by the pain of this austerity, and keeps sitting in meditation for a long time enduring this pain, it fully helps in understanding and overcoming the pain of all passions, in bringing freedom from all pains and in attaining absorbed meditation and supreme salvation. This austerity is practised in the self or inner consciousness of a person. Similarly, if some person with a peaceful mind endures whatever pain is caused in the external world by many factors including pain caused by association with others, loss of respect etc., wrong words or enmity of others etc., it will bring great power to the person who practises such austerity.

Austerity of course is of many types. There is the external extreme austerity which is practised by many austere persons like always keeping standing, or enduring the painful heat of fire or enduring the scorching heat of the sun or keep standing in cold water, or enduring the fall of a wave of cold water on oneself for a long time, enduring hunger unsystematically, not taking food for many days, enduring the pain of bitter cold weather by remaining naked or not sleeping at night etc. Of course, moderate austerity or enduring the pain of mind caused by renouncing all that is more than bare necessity of the body is suitable for the path of salvation. Moreover the aforesaid austerities which are essential for restraining sense organs, mind and intellect must be observed by a person for his own well-being.

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TITIKṢHĀ

(Endurance)

Titikṣhā, endurance, means a desire for renunciation. It means the desire to renounce all that a person seeks to do to avoid the state of pain including the lack of any desire to make efforts to improperly escape from pain by crying, showing anger, irritation and worry.

In brief, it means enduring the pain or sorrow due to renouncing worldly pleasures by a person who moves on the path of salvation without worrying or crying over it, keeping the mind healthy and not trying by any other means to dispel the pains that are being endured on account of this renunciation. A person must endure these pains and keep the intellect steadfast to attain that power which brings steadfastness in pain. He must endure the pain by this steadfastness so that these pains are themselves dispelled without any external step and bring peace and happiness. This indeed is the bliss of salvation. Endurance is the main step for this salvation.

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SHRADDHĀ

(Confidence in Right Faith)

Shraddhā is the name of that noble spirit by which the arguments, counter-arguments or false arguments do not disturb the mind of a person proceeding on the path of good. For instance, it has been heard that there is a path of salvation or ultimate good. The simple spontaneous spirit that makes a person move on that path of the good with the confidence in mind that this is true is known as confidence in right faith *(Shraddhā)*. First of all this right faith is placed in God who is the abode of the Supreme Good because He is the ultimate destination. He is not visible nor can He be proved with arguments or counter-arguments. But He appears in meditation before only those persons who have realized this truth by their austerity, renunciation and hard work. One must keep one's mind submitted before God, and be relaxed, for inspiration, to move with confidence on that path of God. This inspiration doesn't arise without confidence in right faith. One can do nothing without such inspiration. For this purpose, one must have proper faith in the words of the trustworthy person who reveals that path of God because a human being can't understand all this with his intellect without first proceeding on that path. This ultimate supreme state is not something worldly that a man may adopt following the conduct of others when he is confronted with pain. Only the person who has known the end of this path (of God) through renunciation and austerity and who has experienced this spiritual truth and the supreme state of salvation, the fruit of freedom from all pains while living in this very world, has full knowledge of this path of God. Any other worldly person cannot have this knowledge. Such a person must have faith in the persons who have earlier fully realized this path of God, and that what they say is true for proceeding on the path of spiritual truth and that he must proceed on this path without any doubt or bewilderment or contrary knowledge. This indeed is the meaning of confidence in right faith.

This confidence in right faith may not last for ever. When efforts are made to move on the path of spiritual truth, a just and appropriate faith would be developed and its fruit would be attained, then clear direct proof would be available in place of mere confidence in right faith, no doubts will be left behind and then there would be no need for confidence in right faith. Confidence in right faith is needed only for the ignorant person to inspire him to proceed on the path (of God). When after proceeding on this path, one has reached the destination, the confidence in right faith will turn into perceptible knowledge. All this is confidence in right faith. A false faith may be there in various types of things but it is of no use on the path of salvation. Here, there is room only for confidence in right faith in only those who have reached the destination or who are themselves moving or helping others to move on this path of God and not the faith of any other kind.

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SHOONYA

(Emptiness)

Shoonya or emptiness means a vacant place. For instance, if a room is filled with lot of goods, it is called a filled room and if each object is thrown out of it one by one, it will be said to be empty, i.e., nothing is left in it. Similarly, consciousness, or soul or the continuous current of knowledge is ever flowing. In it there occur many whirlpools of wrong views, besides spiritual ignorance, ego, bewilderment, attachments, aversion and of many types of actions forced by them. When there is no aforesaid whirtpool i.e. when the soul or consciousness manifested as pure knowledge is empty and experienced as joyful, it is said to be the state of emptiness. This indeed has been called emptiness *(Shoonya)* in the scriptures. It means, throwing out the burden of the worldly fetters that burden the soul through right knowledge, dispassion, and absorbed meditation leading only to a state of pure knowledge which would be called a state of emptiness. Like in the example of a room, if a person is emptied of spiritual ignorance, that supreme emptiness is a state of salvation. It doesn't mean lack of awareness or knowledge. For instance, the room is not destroyed when things are thrown out of it. Similarly the burden of worldly fetters etc. in the consciousness is thrown out by right knowledge and meditation. The consciousness manifested as pure knowledge can't be thrown out, it is rather revealed in a sure and liberated form. Emptiness is mentioned only to throw out that burden on consciousness.

It means that a state of liberation would be experienced when the consciousness is free from all these fetters.

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KṢAMĀ

(Forgiveness)

The dispassion is related to desire for pleasures i.e. to free the mind of those desires, to turn away from them but forgiveness is related to anger, i.e., when someone's pleasures are disturbed, pain is experienced, anger arises in the mind and the person causing pain appears to be an enemy and a criminal. In such a state, calming down whatever provocation is there in the mind to do some thing against him or to harm him and to have no aversion towards that person is called forgiveness. When the thought of his guilt occurs in the mind, and the mind thinks of doing some thing, calming down that mind is forgiveness. A person who causes pain seems to be guilty. Foregiveness means resisting that provocation in the mind and not giving much importance to his guilt, being calm in oneself, and not developing a view of enemy about him. If the mind is calmed through efforts, and the inclination to do something against him doesn't persist, it is manifestation of foregiveness. Without this, anger is not calmed and aversion is not eliminated. *Kṣānti* is the higher stage of kṣamā in which while practising foregiveness the mind becomes so accustomed to endure the guilt of others that there is no need of conscious thought regarding enduring the pain caused by the guilt of others. He has forgiveness spontaneously established in himself. This is the nature of kṣānti—the established forgiveness. But for it, austerity and endurance are greatly needed. Endurance of pain indeed is austerity and keeping the mind calm in this state and not allowing it to be excited to do something is endurance. Beyond this, there is the state of *kṣānti*. After achieving the stage of *kṣānti* the mind gets extinguished with regard to the world. Then it makes no efforts to dispel the pain and makes efforts to see the end of all his pains only in the soul. All this is the result of highly developed and established forgiveness.

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KṢĀNTI

(Established Forgiveness)

A person, in simple forgiveness *(kṣamā)* calms his mind from anger etc. through thoughtful efforts. If this calm state of mind is maintained spontaneously without any deliberation, i.e., one disregards the faults of others with some mindfulness but without deliberation, remains calm while experiencing the pain and becomes accustomed to remaining calm, it would be manifestation of established forgiveness *(kṣānti)*. This established forgiveness is only an enhanced stage of austerity and endurance. Austerity has already been explained above. It would not be out of place here to say something about endurance. By enduring pain without crying or weeping and not being willing to harm someone is developed in established forgiveness, i.e., if endurance of pain and disregarding the faults of others becomes a spontaneous habit so that one keeps oneself calm enduring the worldly pain and disregarding the faults of others, it would be a manifestation of established forgiveness. Thus the mind inclined to the world is calmed and salvation is attained which would be elaborated further.

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TYĀGA

(Renunciation)

Tyāga or Renunciation means not accepting the pleasures of nature, i.e., renouncing the path of nature that runs the world and that drives a person in the world by showing its pleasures and pains, and giving up the pleasures as far as possible, pleasures like taking excessive food and drink, sleeping, and excessive association with worldly objects and persons, pleasures which are opposed to the realisation of life in the soul and at last of stead-fastness in the soul. Giving up all these pleasures is called renunciation.

This renunciation enhances the power of contemplation and distinctive knowledge *(Viveka)* and through it the triviality of worldly pleasures and their material sources is also manifested. As the renunciation grows, it will provide sufficient time to a spiritual striver for sitting in meditation. Then as the worry about protecting the objects that are regarded as one's own or that are his external possessions disturbs the joy of meditation, the meditator would develop the courage to renounce them. When he realizes that these external pleasures end in pain and that there is no purpose of retaining his possessions, he would easily renounce them. Thus on handing over wealth and property to a deserving person, the meditator's meditation would be further enhanced. All this is outer renunciation. Thus when the mind through relation with these objects would realize its fetters, it would develop the power even to renounce them. He would then attain complete salvation by renouncing attachment, aversion, doubt etc. and bewilderment due to worldly pleasures and ego etc. All this is the result of renunciation.

SAṄTOSHA

(Contentment)

When the powers that run the world impel a person increasingly towards some pleasure by showing its temptation and impel him to acquire that pleasure of nature even by disregarding rules, this impulse is regarded as greed. Because of this greed, a person enjoying these worldly pleasures to the maximum soon moves forward towards his own destruction. Turning away the mind from this greed, and to associate with worldly objects and persons as a rule only to meet the barely necessary requirements and renouncing the rest as greed, calming down the mind with that limited measure is known as contentment. Without this contentment, a person cannot be established in his seat of meditation etc. Resisting this greed is austerity, and giving up greed and pleasures is renunciation. Similarly by believing through contemplation that these pleasures of greed are painful and turning away the mind from insatiable passion for them by awakening right knowledge is indeed called dispassion. All the above-mentioned qualities are meant to destroy the fetters of nature or the fetters of the powers that run the world. That is why a person should make efforts to develop these qualities. On its own, nature impels a person to be carried away in the flow of the world, and that person also likes to be so carried away. If a person develops his inner knowledge by turning away from the outer world, this inner knowledge would be helpful to him in realizing the truth. Then he would be inspired to realize or attain the inner joy by turning away from external or worldly pleasures and would be able to endure the pain of renouncing the external pleasures. Otherwise, any effort of enduring pain becomes very difficult, but if the awakened right knowledge or manifested spiritual truth suggests that by enduring some pain one may ultimately attain supreme happiness, that person then happily endures the measure of pain and proceeds further on the path of supreme salvation. For instance, generally a person stakes even his life with confidence to acquire the worldly pleasures. Similarly a person must understand what is the reality of external pleasures and whither they lead a person and where do they end.Then this very right knowledge by revealing the spiritual truth would propel him on the right path even if he has to face pain in traversing that path because in his mind he realizes through right knowledge that permanent peace of the self or the soul may be attained only after freedom from the fetters of nature. The direction to which the impulse of nature is leading is only infected with pains and if one doesn't adopt the path of salvation by adopting all the noble qualities and doesn't devote himself in preserving these noble qualities, the tension of nature only impels him towards the former direction (of the world). The human mind can't remain empty. Therefore he must awaken his intellect, sit in meditation to awaken his right knowledge, must over come his sleep, and to realize the spiritual truth must sit in meditation to turn away from worldly pleasures. He must analyse the truth of life through meditation and develop in his mind a spirit to attain liberation from pains. He must then restrain his sense organs and his body, renounce sins and worthless association to spend most of his time in solitude and prolong his practice of meditation so that his fetter of nature is weakened, freedom or salvation from world and steadfastness in the soul is obtained which is direly needed in the old age and this will be the only support at death, because there would be no other companion there. This is what almost happens in the increasingly old age because then worldly persons turn away from an old person. He is left with no attraction; he is unable to satisfy the self-interest of anyone. He appears to be a worthless burden to everybody and his presence seems to them to be a hindrance in their pleasures. In such a state, separated from all and in solitude, if he attains peace and happiness in his own self through the aforesaid method, he will also attain the supreme bliss after his death. If he doesn't seek the support of this eternal right faith, his mind won't be empty. A person who has nothing to do finds it impossible to spend his time and in such a state if that poor fellow, growing still older, associates with others, though unwillingly, what else would he receive except humiliation and contempt? Therefore, only the support of right faith can save him. A person who has sought refuge in this right faith spends his time in developing noble qualities in himself and enduring in solitude the pain of departure of all his previous pleasures and, learning from them, he would attain a spiritual life or life in the soul. He won't need much association with others and, absorbed in himself won't irritate others. He won't be an obstacle in the pleasures of others and, wherever he lives, he would enjoy their respect. Realizing his noble qualities, others would be keen to serve him. Therefore, after having freedom from all pains while still alive here, and ultimately enduring the pains of his passion in his own self, he would one day find the destruction of that passion and at the end of all the pains caused by that passion, he would have a feeling of fulfilment by attaining the bliss of his soul manifested as liberation from pains. This indeed is the freedom from all worldly fetters. This indeed is known as salvation. This salvation brings freedom from all troubles and provides supreme bliss. Then, there will be no difficulty in realizing that the soul, free from all pains, prevails alike in all human beings. This salvation is the manifestation of attainment of eternal cosmological consciousness which is said to be the supreme reward in the scriptures. In brief, this is the path revealed for freedom from all fetters and to preserve noble qualities for that purpose, their characteristics have been explained.

The meaning of what has been said above is that contentment means renouncing the greed of worldly pleasures, and desiring only limited objects that are essential to maintain the body. It means the renunciation of all worldly objects, and for perfecting renunciation, maintaining austerity and peace of mind and finally realizing the spiritual truth by awakening right thoughts and right knowledge in meditation. One must realize the salvation while being alive by inspiring one self with the knowledge of that spiritual truth and by liberating oneself from all fetters in oneself one by one, and attaining freedom from sleep etc. believing it to be a kind of slavery. The right faith for salvation is practised only for this purpose.

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DVAITA

(Duality)

Belief in two is called duality. It means to distinguish between one object and the other, one person and the other, to think that one is different from the other. For instance, if pain is caused to a person by someone else, he then thinks the other to be pain-giving and regards himself as the victim of pain. Thus a distinction has been made that one is pain-giving and the other is the victim of pain. Similarly there is another kind of duality. For instance, when pain is caused to a person, he regards the other as pain-giving but when he causes pain to others, he never regards himself as pain-giving. This distinction is that of duality. If he conducts himself in accordance with divine justice, he must regard himself as the others. As he regarded the other one as pain-giving, he must regard himself also as pain-giving, i.e., he should be devoid of the feeling of duality but because of prejudice, he is distinguishing between his own pleasure and pain and that of the other. He does not regard himself and the other one as alike. What is required is that as he regards the other one as pain-giving and believes him to be at fault, he must then believe himself also to be pain-giving and avoid causing pain to the other one. Then does he believe in oneness, without the spirit of duality. But in the absence of that, he is trapped in the spirit of duality. This is known as duality. When he believes in the presence of the same soul in all living beings, conducting himself alike in pain and pleasure for a long time through his intellect, he has then completely realized non-daulity in himself. Duality comes only with pain and pleasure. This is known as self-interest. If some one is devoid of this feeling of pain and pleasure, of one self and the other one, or his own self-interest, he would be fully established in non-duality. He then is not moved by pain and is not attached in pleasure and is fully established in non-duality or in the spirit of cosmological consciousness because he observes the unity of spirit in himself. He doesn't allow in himself any concept of distinction through being moved by pleasure or pain. When he is devoid of the feeling of oneself and the other one and is not moved by the states of pleasure and pain and is steadfast in the state of equanimity through right knowledge, that spiritual striver then would realize the same soul or cosmological consciousness in all living beings. Then there would be no duality of friend and foe etc.

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ADVAITA

(Non-Duality)

Non-duality has been elaborated while explaining duality. Non-duality means being devoid of the spirit of duality, i.e. regarding no distinction between individual consciousness *(Jīva)* and cosmological consciousness *(Paramātma)*. A living being habitually makes distinctions due to his pains and pleasures. But if he determines not to make any distinction regarding anyone and treats all alike, i.e., remains equanimous in a state of pain or pleasure, isn't trapped by imagination and is not willing to conduct himself differently but turns away from both just watching them as they are, like a spectator, and is steadfast in equanimity towards both, e.g. he sees his own self in the one who humiliates him, it will be regarded as non-duality. If he endures the pain of humiliation like Lord Shiva endured poison, he would feel that there is no distinction between the humiliator and the humiliated. For instance, the same consciousness is manifested as knowledge inside alike in all living beings even in the state of their sleep performs the actions of respiration, circulating blood, beating of the heart etc. and the growth of bones and skin etc. For it, there is no distinction in one or the other. But when living beings come across each other, the distinction of 'you' and 'I' is reflected due to one's pleasure and pain or due to self-interest and this distinction runs the whole world. But in fact it is the same consciousness that pervades alike in all without any distinction. Realizing that the same consciousness pervades everywhere is the feeling of non-duality. But this requires a lot of discipline and practice. Wrong view of attachment and aversion is formed due to pain and pleasure, the view of dear one towards the person who provides pleasure and that of unpleasant one or aversion towards the person who causes pain. This indeed becomes the cause of discrimination. The same consciousness appears in various forms in the living beings. If a meditator through the eyes of right knowledge can digest the poison of pain and doesn't regard pleasure as nectar, develops the habit of being steadfast in the emptiness *(Śunya)* by keeping the mind relaxed through equanimity in both the situations, he would then experience in the emptiness the same blissful consciousness which is known as cosmological consciousness as it pervades alike everywhere and the dynamism of which creates all the actions of the world like laughing and weeping etc. He would then experience the same cosmological consciousness devoid of distinctions as non-duality and as manifestation of bliss. When the pain of distinction is calmed through its endurance, and a person would make no effort to do anything on account of pain and pleasure in the outer world, won't be provoked in anyway and the impulse to do something or get some thing done would gradually be calmed down through practice, the bliss of the soul would be manifested. When external distinctions and pain of passion *(tṛṣnā)* are calmed the duality due to pain and pleasure would come to an end. This is like when a person feels itching in some part of the body and that person doesn't scratch it but endures it and turns away from the desire of scratching or the impatience of pain or wrong tendencies of anger etc. while watching them like a spectator, ultimately that itching would be over and it would be replaced by pleasure. Then this cosmological consciousness would be experienced as non-doer. This is the feeling of supreme non-duality realizing the same consciousness alike in all and making no distinctions.

But as long as this non-duality is only theoretical, this reward or result won't be experienced. But when a meditator, treating pain and pleasure alike and overcoming the force of sleep, realizes this consciousness in meditation, he would feel amply rewarded by the Supreme Bliss. After attaining this, the intellect would think that nothing else is left to be attained or to be done. Then what would be the need for coming back to this world, i.e. there would be no need for rebirth. Then where would be death ? And even if he dies, how would the consciousness, the basic element of the world, end. This world is visible only because of its consciousness. How would the world be visible when that consciousness comes to an end ? When one is in pure consciousness, he attains the subtlety of non-duality where worldly pain no more exists and in that subtlety, consciousness never ends. For instance, a sleeping person doesn't feel the pain of his waking state in the world or isn't even aware of it. Similarly, a liberated soul experiencing non-duality won't experience any pain of duality. Thus free from all worldly fetters, a living being is established in his non-duality.

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MAITRI ĀDI DASA BALA

(Ten Great Powers of Liberation)

Developing the ten great powers like friendship etc. and strengthening them through practice, and realizing the need to move constantly on the regulated path of life to establish these powers and putting them into practice is the sole path to attain salvation. In order to attain salvation while being alive, it is essential to be free from all fetters. All fetters belong to the external world. The entire bondage that remains loaded in mind in various forms is infact the bondage of that world that we experience through our sense organs like eyes, ears etc., and that appears in the knowledge of the mind. Without completely throwing out these fetters, the mind or the self doesn't become burdenless and without its being burdenless, the soul is not manifested as true knowledge in the self and fulfilment is not experienced. That is why it is essential to cut the fetters of distinctions of external world that arise in the mind through sense-organs in order to attain the permanent fulfilment of the self manifested as the knowledge of the inmost self or soul. These fetters grow stronger through the perception of pleasure and pain and hide the pure knowledge till the end, and make one determine duties or get them determined by keeping before them a false soul of the external world which is only a manifestation of worldly desires, in which only the worldly trap of 'you' and 'I' is enlarged. Being bound by the fetters means keeping persons crying in the external world while engaged in various kinds of actions when they come across each other. They develop the wrong views of pain and pleasure that fetter them with many kinds of doubts and fears; many kinds of thoughts of duties too fetter them. Similarly a person fettered with attachment, aversion , ego, bewilderment etc. cannot rest in his soul as pure knowledge and remains entangled in the world of distinction and experiences endless pain. The ten great powers like friendship etc. are required only for breaking these fetters.

Here it is important to know how the world of distinctions is a bondage and how the soul or cosmological consciousness experienced as pure knowledge or consciousness is regarded the state of supreme fulfilment. A child starts acquiring knowledge through sense organs since his birth. The sound through ears, touch through skin, form through eyes etc. is manifested in the child only as knowledge and not as objective entities of sound, touch, form etc. The mind realizes these distinctions in due course of time through thinking with others. Similarly, gradually the child develops self-interest in the worldly objects as understood by his mind. Distinctions of persons too like father, son, brother, mother, friend, foe etc. due to his feelings of pleasure and pain are established in his mind and are regarded as objectively real. Whatever is revealed as first knowledge is pure knowledge but gradually due to the self-interest as acceptance of pleasure and rejection of pain the child regards the worldly objects as real for his different dealings with them. Believing that they have their independent entities in themselves, and forming wrong view of them he is entangled in the fetters of doubt, duty-related thoughts, attachment, aversion, bewilderment, ego etc. Establishing that world in his mind and by developing the 'desire-self' *(kamātmā)* for them, he would get this uniform self established with regard to these objects and would also develop a desire to live as such for ever. When he feels pain in them, he turns away from them and is lost in sloth and sleep etc. In this way, he remains fettered by being in the world *(Bhavatṛṣṇā)* and during sleep by not being in the world *(Vibhavatṛṣṇā)*. Even though it is a manifestation of knowledge, yet because of seeing the objects and persons different from each other due to their distinctions and not seeing pure knowledge in them, he falls into the trap of various actions and then falls in the trap of birth and death by 'being' and by 'not being'. If a person renounces the external passion for the objects of all the sense-organs, regards their pleasure as transient, and as non-soul different from knowledge, and experiences them in himself as pure knowledge and not as external objects, as in the case of first knowledge of the child, then it would be pure, eternal knowledge and its experience would be of eternal fulfilment. Then there would be no feeling of pain. The feeling of pain or suffering is only due to the insatiable worldly passion *(Tṛṣṇā)*. When spiritual truth is reflected by the disciplined life during pain, and the pleasure of objects appears trivial and painful and the spiritual striver accepts the pain of being freed from the objects as austerity and endurance, is steadfast in his seat of meditation in solitude, gradually spiritual ignorance or whatever power that hides true knowledge in a state of emptiness would awaken the impressions of insatiable passion, but all these then, won't appear as different because the self-interest is not there and the insatiable passion is destroyed; and only their pure knowledge would be experienced in meditation. A living being had given a separate identity to each of the objects only to acquire pleasures or to renounce pain right since his childhood. When the above said self-interest is not there because spiritual truth has been realized through meditation and there is no self-interest in the pleasures of objects, he would then have no time for thinking about these worldly objects. If the spiritual ignorance awakens the impressions, they will be revealed only as pure knowledge. In a state of insatiable passion, when we throw out the objects of passion from the mind, and do not even recall them, a state of being devoid of knowledge is experienced by turning away from their knowledge (of objects). This state of awakened mind being devoid of knowledge is the state of spiritual ignorance. The mind is indeed inclined to the objects or their pleasures but when we stop thinking about them, the spiritual ignorance *(Avidyā)*, which remains there even in the condition of the broken fetters of attachment etc., throws a veil over right knowledge but the mind is not happy without knowledge. This unhappiness of the mind, awakening the insatiable passion again, entangles the mind in the knowledge of the earlier experienced objects. If a person can overcome the pain of being devoid of knowledge like the pain of itching, infinite knowledge in its various forms would be revealed. First there is the knowledge of suffering, and then, with the weakening of the force of insatiable passion, there is the knowledge of many impressions. All the objects of the world such as earth, water, fire, air, father, son or friend or foe and their conduct would be experienced as pure knowledge. Nothing would appear as having separate existence. This eternal knowledge would appear as eternal fulfilment. When the sense organs along with the mind that were open to the outer world in a child, were turned inward in the absence of any self-interest and remained awake all of them would indeed appear as pure knowledge. Nothing has perished. All is knowledge i.e. pure knowledge. Only false knowledge has gone. The fetter of the false existence of the world is turned away. But for this purpose, the mind has to become spirited. Some form of that spirit would later be discussed. The mind entangled in the world habitually, believing in the truth of the world, is keen to remain absorbed in it. This living being feels frightened at this separation (from the world) as if it were a great destruction. As soon as he loses this world, this living being would develop the feeling that he has been totally uprooted. This living being doesn't know his eternal nature. He recognizes only his narrow self, entangled in others as a soul of passion, and not his self as cosmological consciousness as mentioned in scriptures, because his mind is absorbed in wrong tendencies and worldly objects and not in the spirit of spiritual truth. What this truth is will be elaborated. The meaning of what has been said above is that when the sense organs of a child start functioning in the world, he too gains the knowledge of sound, touch, form, taste and smell. But the manifestation of this knowledge at that time is in the inner consciousness of that child when nothing is experienced as separate object, i.e. existence as is experienced by others on growing up. In their view, the objects of the world appear having separate existence and developing such view of them a desire for accepting or rejecting them also grows and that desire gives rise to inclination for action. But in a child's mind, there is no view of their separate existence. But due to the constant touch of sense organs and the mind with them, the child also develops a view like that of others and has similar desires etc. But a meditator eager for salvation must meditate till he realizes their truth, develops dispassion towards them and doesn't develop wrong view of separate existence of these objects while sitting in meditation. When there is no inclination towards their pleasures, and no insatiable passion for them, the mind won't view them as real entities. For instance, a person looking for some medicinal plant keeps only that useful, medicinal plant in view and doesn't establish any other plant in view and ignores all other plants. He doesn't bother what plant is what. Similarly when the self-interest in acceptance or rejection is weakened, no wrong view would be formed of separate existence of the objects. It is this view that accords them separate existence. When their separate existence is not experienced, only the knowledge of their impressions may continue to flow in the mind. Thus on the insatiable passion being calmed, eternal knowledge would be manifested as bliss and would bring fulfilment. Since this knowledge is eternal, there would be no fear of its destruction. Only the wrong view that was formed of separate existence of objects out of self-interest leading to the trap of desires, making friends and foes etc., would cease to exist. What is formed is also destroyed. If a friend is formed, this friendship would cease too. All this passion of becoming something and making something of others would cease alongwith the ocean of this world, and the meditator eager for salvation would be aware of pure knowledge alone. This would destroy the spiritual ignorance. If the experience of pure knowledge is not there, the state of emptiness is not suitable for being absorbed in happiness. Then insatiable passion makes a person wander for happiness by awakening his impressions. But for all this one has to be endowed with a noble spirit, i.e., the mind must be trained adequately. For this, acquisition of the ten virtues of *sādhanā* is essential. These are :-

(1) Friendly Attitude *(Maitri)*, (2) Compassion *(Karunā)*, (3) Praise- worthy attitude towards the good qualities of others *(Muditā)*, (4) Affecting Ignorance towards bad qualities of others *(Upekṣā)*, (5) Forgiveness *(Kṣamā)*, (6) Right Conduct *(Śīla)*, (7) Spirit of Renunciation / Charity *(Dāna)*, (8) Right Efforts *(Vīrya)*, (9) Absorbed Meditation *(Dhyāna)*, and (10) Truth-bearing Knowledge *(Prajñā)*.

It is most important to strengthen these ten aspects of spiritual life or spiritual meditation. Human life is habitually limited to the material sphere. A person devotes all his life in acquiring material pleasures. He plans to lead a life of pleasure for ever through actions in the outer world, and seeks freedom from pain, and cure for pains through outer material resources. Thus he always remains entangled in the world of desires *(Kāmaloka)*. *Kāmaloka* is the name of that worldly sphere where in order to fulfil his desires and to acquire pleasures and to dispel pain, through external material instruments and resources, one lives in this material world of all living beings. While leading life in this sphere of desires, diseases and old age overtake him and his pleasures are almost over, and more pains and sorrows always lay a siege around him. Through these, even if he has all external resources, he neither acquires pleasures nor can he have freedom from pains of old age etc. that befall him in due course of time and has to face misery and degradation because of his entanglement with them (material sources). In the state of pain, non-fulfilment of desire and its (desire's) continuance is so painful that his mind does not find peace and rest anywhere. He may take interest in his actions if his desire is fulfilled, but if the desire remains unfulfilled, he finds life a burden. This indeed is the fetter of materialism or the fetter of the sphere of desires. When the desire is fulfilled, he regardes himself wise and capable of doing everything, but if the desire is unfulfilled, he is unable even to spend his time. It is true that there is a desire for the bare upkeep of the body. But this desire is not contrary to right faith (Dharma). So much of desire is justified but many desires for other worldly objects and persons only to please one's mind must be regarded as fetters of materialism or as bewilderment in the material world. The ears want music, eyes wish for spectacle, tongue looks for varied tastes, the nose is eager for fragrance, and the skin needs hot or cold, soft touch that appeals to the mind. Similarly the mind feels pleased if the person always receives respect, honour and good conduct from other living beings. All this is limited in accordance with time. When one is a child or a youth, others enjoy his company and others too please him by giving him respect and honour. But in the old age, his activeness is not there, and his power to serve interests of others is weakened. On the contrary , he is dependent on others. How would then he receive the former pleasing treatement of respect and honour from others ? A person who dwells in the sphere of desires is fettered with his own attachment and desires. In such a state he must think of a way to free himself from the sphere of desires. He must find a way out to be free from the insatiable passion for pleasures of his desires and not believing much in the material pleasures, and on the contrary placing right religious confidence in spiritual life (life within himself), gather all the aspects of spiritual life, strengthen them and seek solutions to the problem of life through their support. He doesn't know all these things in his mind nor can they be known while he is entangled in the sphere of desires. Therefore, he must first listen with faith to the religion manifested as path to attain spiritual life and have faith that if he pursues the path as preached to him, he would attain freedom not only from fetters of materialism but also from mental and intellectual fetters and he would attain eternal peace in his soul or in his own self even without the help of external objects and persons, and this peace can't be destroyed even by death. To proceed on such a path of progress, one who is proceeding on the path of spiritual meditation will have to establish in himself firmly a confidence in the right faith.

In order to understand this path fully, one must have right faith in God who knows the spiritual truth and the fruit of religious faith. He must absorb his mind in that God who is eternally free, beyond all fetters, knows of perfect salvation and the path of salvation. Similarly one must also keep those persons in mind who have themselves travelled on this path or guided others to this path. He must have faith that there are others too who are pursuing this path with full understanding. If others have pursued this path why can't he? This path would appear difficult to those whose mind is entangled in material pleasures; they would feel as if their enthusiasm is petering out. In such a state, a person may redeem his falling mind through faith in God and in the lovers of divine path. Therefore, three types of above said faith are most essential:-

(1) Faith in God who is eternally free and who knows the whole path, (2) faith in aforesaid religion complete in all its aspects, (3) faith in those who are pursuing this path. Thus a person may make efforts to pursue the path of release from fetters of materialism with confidence in these three types of right faith. This faith is not there for any other external purpose than the path of salvation. This faith is only there to attain life in the soul and ever-lasting peace after freedom from fetters of materialism etc. This peace would be attained without any external source. Salvation too would be there without any external motive, to be attained only through inner resources. Just as confidence in right faith is acceptable as first step towards freedom from worldly fetters of materialism, similarly energy, mindfulness, absorbed meditation and truth-bearing knowledge are suitable steps to be adopted and are very essential. They would now be respectively elaborated in the following manner:-

(2) Veerya (Energy) : (i) Energy means courage or strength. As soon as desire, doubt, anger, envy, intolerance for the happiness of others, finding fault with the good qualities of others etc. manifest their presence in the mind, and impel a person on the wrong path contrary to religious faith, he must throw them out of his mind with courage. This is the first kind of the power of energy, (ii) Again it is throwing these sins and wrong tendencies out of mind with patience in a manner that they can't return. For this purpose, one must examine in mind the habit contrary to well-being so that the mind turns away from its temporary advantage and pleasure and proceeds towards the fruit of supreme salvation. Thus, the second type of power of energy means permanent renunciation of these sins and wrong tendencies. (iii) The third power of energy is to develop in the mind noble qualities of dispassion, forgiveness, contentment, patience, renunciation, austerity that help in attaining salvation and to establish these qualities in the mind. (iv) Fourth power of energy makes these most useful and noblest qualities steadfast in the mind so that they are habitually established in the mind. It leads to the growth of the power of contemplation, meditation and mindfulness to keep them always close to the mind so that they don't allow the wrong tendencies of desire, anger, greed, envy, not liking good qualities of others and if these wrong tendencies do develop, to remove at once from the mind the force and development of these wrong tendencies. Thus, four types of powers of energy have been described. By gathering all the four powers of energy, a person may easily secure freedom from the habitual and impulsive bad qualities of natural and material life. Energy means an energetic spirit, i.e., just as an energetic person defeats his enemy with force when he comes across him, similarly a person energetic in religious faith destroys all bad qualities and wrong tendencies energetically with his power - the bad qualities that oppose the path of salvation and with his efforts garners all noble qualities in his favour.

(3) Smriti (Mindfulness): A person proceeds further with faith on the path of peace of salvation and spiritual life by moving away from the sins of indulging in violence, falsehood, theft, and intoxicants to escape from the painful fetters of material life but when the preserved impressions of material life revealing their transient pleasure find a person wavering in his efforts and impel him towards most painful material pleasures, that person has to make energetic efforts to attain freedom from those impressions. But if that meditator is wavering and is not mindful and doesn't realize or understand his wavering and can't be mindful of his duty at that occasion, the preserved force of insatiable passion at once would make him indulge in wrong actions and wrong conduct contrary to the path of salvation by entangling him in the wrong tendencies of desire etc. and then after doing everything wrong, the meditator would realize what (wrong) he has done, i.e., he would realize all that shouldn't have happened or shouldn't have been done on the spur of the moment through the force of his former habits. Then falling again in the trap of repentance, he would be wavering and non-vigilant. Great persons have advised men to use the power of mindfulness to escape this wavering. Mindfulness has been advised to attain salvation. What is this power of mindfulness ?

The power of mindfulness means the presence of mind. A person must be conscious of whatever is the state of his body, sense-organs, mind and intellect. He must be aware whether the body is experiencing pain or pleasure. Old habits can at once force him to indulge in wrong actions while he is facing pain or enjoying pleasure. But if he is aware of pain or pleasure in his body, i.e, if he is mindful of the state of pain or pleasure, and realizes in the state of pain that he is in pain and is also mindful as to what may happen in that situation, he then through this power of energy with his right efforts may stop adopting wrong actions, wrong words and all kinds of wrong conduct contrary to the path of salvation. But if the mindfulness is not there, i.e., the mind is not alert, wrong tendencies through pain and pleasure dominate him and wound him so that he would do all that people have been doing in such a situation, or what he too has being doing because of the force of habits and wouldn't be able to do anything to proceed on the path of salvation. Therefore, he must move in the world while keeping his mind alert at all times and be aware of the states of his body, sense organs, mind, intellect etc. He must maintain right life in the world. If he remains aware of the efforts of his sense organs as in the states of his body, he would be able to prevent them from indulging in wrong places. He will see things that are worth seeing and hear things that are worth hearing and won't allow his sense organs to go astray without any purpose. A meditator will be able to restrain them. Similarly in a state of wrong tendencies, he would realize these tendencies with mindfulness and at that time being mindful of his duty, he would be able to protect his mind with the power of energy as he must. Similarly a meditator remaining mindful of the decisions of his intellect, identifying the wrong decisions would modify them by being mindful of his duty. For instance, it is possible that intellect, due to old habits, determines that pleasures of worldly objects are important and with that momentary decision is impelled towards that worldly pleasure and later realizes that he has done some thing wrong. This material intellect too nourished in the material life favours the material pleasures. Therefore it may impel him to all wrong actions. It can also provoke violence, wrong conduct etc. as most of the people would appear to be thinking and realizing. It is the function of the intellect to understand or realize something. It is seen in the world how the mind after understanding gets provoked and impels the body and sense organs in that direction. Therefore if one is mindful of what the intellect understands of duty and consequences, the meditator then would be free even from the wrong intellect through the power of energy. If a person is not mindful and alert in mind, he then would be always carried away by the force of nature. Such a person would conduct himself disregarding his interest or otherwise in accordance with the impulse of his impressions, and would never be able to discover the path of his own well-being. Thus five types of mindfulness has been mentioned. First is the mindfulness of the body, i.e., the body may be in any state, the person must be mindful of it and must not indulge in any wrong action as moved by the state of the body at that time. All wrong actions happen in a hurried manner. Forced by his habits, a person may do any wrong action. A person must remain mindful at that time to turn away from all wrong actions so that mind may not indulge in any wrong action as forced by his habits. There should be mindfulness in all states of body, in pain or pleasure, in hot or cold water, in disease, in bathing, eating, drinking or in actions done in association with others so that forced by habits one may not indulge in wrong actions which may ultimately be painful. Similarly, this person of religious faith, if he is associating with others, may restrain himself with mindfulness and carefully perform suitable actions so that nothing contrary to one's well-being may happen in the state of being moved by habits. While acting in this manner, that person would develop in himself the power of doing everything with mindfulness so that nothing will be done by him against his own well-being. He would then habitually act like a noble person so that there would be even no act of speech against his own well-being. If he is taking a bath, he should be mindful of bathing. If the mind plans to eat or drink or to be hostile to someone, he should be mindful as to whither the mind is straying and he must keep the mind free from all other entanglements, except in what he is doing. Similarly while moving in the market, he should be mindful of that only and must not try to recognize the faces of others outside his sphere of movement, or seeing the glitter of the showrooms or straying the sense organs hither and thither. The sphere of action while moving in the market only means to use the sense organs to avoid some accident or saving the feet from falling over high or low ground and to be mindful of the path on which one is moving. If it includes some other job too, to give freedom to the sense organs and the mind only to that extent and, if due to wavering, old impressions of eating, drinking, entertainment etc. arise in the mind, one must be careful to devote his mind fully to the task of that movement to ignore the impressions. Thus he must save himself from other forms of entanglement by following the rule "one task, one focus." Similarly he must practise doing all tasks of the body through mindfulness and then he will have full opportunity to have success and fulfilment in meditation. For instance, the great persons direct about the body that (i) a person must be mindful of his actions and do them carefully and with alertness. Similarly, he must be (ii) mindful in the pursuits of sense organs, (iii) in the attitudes and wrong tendencies of the mind, (iv) in all the decisions of the intellect, (5) he must also be mindful in feeling of pleasure and pain because even in the feeling of pleasure and pain the intellect may take a wrong decision and the mind may throw the sense organs and the body on the wrong path by developing wrong feelings and wrong tendencies. Therefore by keeping the mind alert or by being mindful in the aforesaid five situations, one may desire to live and then nothing wrong would happen. If the aforesaid mindfulness is there, the person would be able to pursue the path of religious faith and if his body etc. go in the wrong direction, he would guide them towards the right path through right faith and with the power of energy turn them away from the wrong path. This would open up the doors of the mind and the path of general human life and this would be highly educative.

A person walking in the intense heat of the sun in summer does walk on some business due to his attachment with pleasure but his mind is carried away by the passion for pleasure and even while walking under the intense rays of the sun absorbs his mind in the coming pleasure. He doesn't forget his comfort and pleasure. Instead, through a pledge in the mind, he is absorbed in thinking of the pleasure established in his eyes at the place of his destination. For instance, he thinks that he would enjoy cool air of the fan when he reaches such and such place and sitting before the air-cooler would have sweet cold water etc. If mind is absorbed in what would happen in future, he wouldn't be able to do anything selflessly. All the time the mind attached to pleasure looks for another pleasure after enjoying one. But no pleasure of external objects is ever-lasting. As soon as that pleasure is over, the mind attached to pleasure starts feeling frustrated. He then absorbs his mind in thinking of some other pleasure expecting to enjoy similar pleasure. He indulges in action only for enjoying this pleasure that binds him increasingly to his world. Therefore, he eyes for another pleasure as soon as one is over. When the second is over, he starts thinking of the third. Thus the mind attached to external pleasures, absorbed in external pleasures, chases one pleasure after another and his attachment with pleasure becomes so intense that separation from that pleasure even for a moment appears to him like death. He may be willing even to embrace death with pleasure in his eyes and it appears impossible for him to acquire freedom from attachment to that external pleasure. In such a situation, what would be the fate of the person so attached to pleasure when this external pleasure is not lasting. Then he would have to lead a miserable life. If treating this desire for pleasure as trivial, a person feels dutybound towards the spiritual path and throwing this desire of pleasure out of his mind learns of the method for right living and practises it while still alive, he would then attain the inner knowledge of a life of meditation within his soul when he is devoid of that desire for pleasure. Spiritual life is contrary to this material life. Only bare necessities of life would be fulfilled and one would have to renounce his desires and integrate his mind with his actions.

As mentioned in the above example, a person walking in the intense heat of the sun in the summer keeps his eyes focussed only on his desire for future pleasure and he finds the transient pain of the sun unbearable. As his pain increases, he increases his speed and thinking of the pleasure of objects injures his mind further. He makes his intellect dead that cannot determine the truth and waiting for and expecting such pleasure frustrates his body further, obstructing the movement of his respiration and spoils even the ordinary pleasures of his life. On the mind being depressed, the manner of respiration further increases the pain of that person. The matter was rather insignificant, it involved some walking in the sun in summer causing some pain. But the mind absorbed in pleasures and much averse to pain raises it to the level of a storm and weakens itself spiritually. If such a person walks mindfully with alertness of mind, and confidence in right faith, his mindfulness would tell how much pain is there and whether it is unbearable. Others too are walking in the sun and enduring this pain. Why is he so restive in this pain and where is the need to move his steps faster ? Why shouldn't he endure this small pain calmly and walk systematically and mindfully ? The pain of walking in the sun is not fatal. It is not much of a trouble. Only his attachment to and slavery of pleasure has magnified it into a great problem. Thus watching himself, experiencing himself, recognizing himself and calming his mind provoked by habits through power of energy, if he walks mindfully, he would find, what to speak of walking that little, he can walk all day thus in the sun. This is the spiritual power granted to a person by alertness of mind and mindfulness and right knowledge awakens in the alert mind and spiritual truth is realized. Reality is revealed and confusion of mind is removed. Only the fetter of worthless pleasure of passion is dispelled which ought to be dispelled. This is the ultimate goal of meditation. Whatever pleasure is to come would come. Why should one spoil the capacity of his mind for action by thinking of that pleasure? When one reaches a cool place, the pleasure of coolness would also be there. But why should one establish this in mind and make that period from separation from pleasure miserable? This indeed is the right way to act. The child has learnt to act but only after absorbing the mind in desire of pleasure and objects of pleasure. But if with confidence in right faith, combined with the power of energy, one dispels the wrong tendencies of desire, anger, doubt, fear etc. and acts with mindfulness and alertness of mind, these actions would be performed in the best possible manner and one would find the right way of living even in pain. Everybody ultimately comes across pain in this world. The pleasure is bound to fly away. If one learns the right way to live in pain, he wound find a greater happiness in his soul in a life of right knowledge and meditation than in the worldly pleasures and it is not transient like worldly pleasure but is eternal and permanent. Only a coward's mind is not steadfast in solitude in his seat of meditation because of a mere glimpse of pain. Because of the slavery to pleasure in association with others, one feels pain in solitude. Therefore spending time in solitude appears difficult and even impossible. If one is accustomed to endure pain and devotes himself to actions in pain and can live by ignoring the pleasures of object, such a person would realize his inner self in meditation which is at the root of the whole world and whose knowledge provides supreme happiness. This indeed is the way to selfless action, i.e., one should act only when the mind is not absorbed in the desire for external pleasure. This indeed is called union with selfless action *(Niṣkāma-karmayoga)* and not that one should act while his mind is thinking of the external pleasure of the objects.

Similarly if a person walking in the winter indulges in action, with pleasures of that period in mind, it would be a way of wrong action. If a person walking in mud has his mind absorbed in the dry path and has still to walk in mud, he cannot perform that action in the right manner. Therefore, if with alertness of mind and mindful of duty he indulges in actions, his mindfulness would guide him to a manner of acting with happiness. His mindfulness which is the result of all kinds of experiences would tell him that there is no need for the fetter of fear, worry, sorrow and worthless pleasures. Therefore acting peacefully, a person must act being mindful of that action alone. Directions have been given by great persons to observe all kinds of above-mentioned mindfulness and to pursue its path.

Similarly, mindfulness and alertness of mind must be maintained in doing even minor tasks of the body like washing hands, keeping the mouth clean, washing the face, brushing teeth, taking bath, conversing with others, doing other routine social tasks of life as duty etc. With this mindfulness, a person would be absorbed within himself and dwell in his soul and the power of mindfulness would protect him from fetters of improper impulses, provocations and wrong and harmful actions and would help in acquiring freedom from all fetters by providing power to the meditating mind. If the mindfulness is weakened, a person becomes slave to fetters and wrong tendencies etc.

and that helpless person falls into pains. If this mindfulness is kept up, it would reveal all fetters and their harms and would inspire him to acquire freedom from them. Remember that as a person acquires freedom from the fetters of the world, his mindfulness too becomes purer and indestructible. When the pains, fetters and wrong tendencies are strong, this mindfulness would remain inactive. It would gradually gain power through practice by acquiring right knowledge. The mind of a common person is absorbed in desire for pleasure and tension of pain. Therefore in the face of its power of resistance one must act mindfully though there would appear some difficulty at first in being mindful. Since the mind is only one, it would feel some pain in being on both the sides. But as the duration of acting mindfully increases, the contrary power would grow weaker but as long as this contrary power of self-interest (worrying about pain and pleasure) is strong, the mindfulness and the alertness of mind wouldn't be steadfast and would remain entangled in desires for external pleasures.

4. Samādhi *(Absorbed Meditation)* : Samādhi literally means absorbed meditation, freeing the mind from all the four directions, directing it towards some particular object, or establishing it in some purpose.

Now one who seeks to attain spiritual fulfilment must see where to establish his mind. When one who practises right conduct finds pleasures of worldly objects as trivial and transient and ultimately ending in diseases, sorrows and unending pains, he would then turn his mind away from the desire of these pleasures and would like to be liberated but, on being separated from them, how would he spend his time that he earlier did with their support? This problem may arouse a considerable worry in the mind. Therefore a person even while knowing this truth would prefer to spend time in their company. Their separation seems to be unbearable and how will then he attain freedom from the fetters of the world? The solution to all these doubts of the mind and then his steadfastness only in his soul or search for the soul within himself and attaining it and preparing the mind for it — all this is included in absorbed meditation. As the fetters of the world or fetters of material pleasures bind the mind and create tension and the life appears difficult in that state of tension, he must adopt power of meditation by being steadfast in his seat (of meditation). Keeping the mind steadfast in meditation, watching the pains of that path and their terror and the tension that they (the pains) cause, he must prevent the mind from going in that direction. It won't be difficult to renounce the object that causes greater fear of pain and brings less pleasure but the right knowledge should be awake. A sick person in the state of sickness takes the food advised by the doctor, the food that gives the hope of recovery. He renounces other food howsoever it may be of his liking out of a fear of increasing his pain. It has been observed that many patients renounce the food of their liking for the whole life out of a fear of pain. They don't take salt or sugar, so much so that they give up taking of nourishing objects like ghee (clarified butter) and milk etc. They continue living while renouncing all this only out of a fear of greater pain, intensified disease and only to preserve their life. But the meditator, thoughtful seeker of salvation, doesn't have to observe harsh austerity making worldly objects a curse. But the sphere of absorbed meditation includes thoughtful awakening of right knowledge, watching the approaching pains in meditation, realizing the worldly mind as causing pain, enduring pain to encourage the mind to turn away from it, and to prepare it to endure the pain of restraint, and keeping the mind steadfast by dispelling all kinds of doubts from the mind. First of all one must think of his life as to what he is doing, whether it is good or bad. A child may not know in his mind what is good or bad, so he must have faith and pay attention to what he hears from scriptures or from his teachers so that he learns rules for regulating his life appropriately. It is a different matter whether one would have faith in these sayings of the scriptures. Confidence in right faith doesn't let a person favour the highly irregular worldly pleasures. Fear of greater pain, or fear of losing the habitual pleasures, or fear of pain at separation from that excessive pleasure doesn't let a person trust the maxims of restraint advised in the scriptures but just look at such persons who because of those irregular pleasures have been deprived even of minor pleasures. All this may be avoided by sitting in meditation and contemplating after turning away the mind from all those pleasures. All this is the sphere of absorbed meditation. One must awaken right thoughts of spiritual truth by uttering the words of right reason and turning the mind away from sloth, sleep etc. Thus awakening the right thoughts through reason and realizing the truth and establish it in the mind without any doubt or confusion in the mind is called absorbed meditation. After this, there would be the fifth step of attaining the knowledge of truth or truth-bearing knowledge

(Prajñā) which would bring salvation. Even though the blind force of the mind that has been exercised a lot in a child and has gathered great force develops wrong views in that state of meditation and disturbs that meditation, yet a person seeking salvation must make constant efforts to keep the current of his thought of spiritual truth awake. He may like to watch the pain of some object but the mind accustomed to external pleasures would present such a sparkling view of worldly objects during his meditation that he would lose his meditation absorbed for a long time in apparent sparkle and attraction of that transient pleasure, and when he makes some effort to strength his meditation, the power of the same tempting view would disintegrate and deprive him of the power of energy and disturb his meditation by transporting him to sleep and sloth. Now it depends on him how he resists the attractive view and temptation of that pleasure to be steadfast in meditation. What is required is only the awakening of thought. All those pleasures are defective but when an attractive view of them is formed, their defects become invisible but one comes to know of them only when the time is already over. Then such a person feels like cheated. But if there is an energetic meditator, he doesn't give up his efforts, dispels all wrong views and doubts, desires, anger, sloth and sleep etc. related to his pleasure, and pains, watching his thoughts through the words of his truth, awakening his thoughts, watching their weaknesses and would look to their pain and not their pleasure. He would develop this insight but only after absorbed meditation. As his right thoughts gather force, the opposite power would weaken and right knowledge would be awakened. Fetters would be destroyed. The thought of renunciation of the pleasure

of worldly objects wouldn't persist even in a subtle form. The ego related to them in the world would also appear unpleasant. There would be no feeling of sorrow at the loss of this ego and the right knowledge would be completely revealed in the mind. There would be happiness of mind in realizing the spiritual truth. Then meditator, without any words or thoughts, merely for the love of it, realizing the spiritual truth would be blissful in the self. For instance, if realization of some truth appears pleasant, the mind in the process of that realization experiences great happiness. Similarly, that meditation of truth that brings freedom from false fulfilment and pain and reveals the truth by revealing drawbacks would lead to the experience of truth and would appear to provide bliss by bringing freedom to the mind from those fetters. Then spending time would no more be a problem.

When loving meditation is attained and the mind is endowed with the bliss of spiritual truth, it is the state of absorbed meditation. But the climax of this meditation is when it brings freedom from fetters during the meditation of truth. If the truth is easily so steadfast in mind that it is revealed in the mind even without the application of thought, it is known as right knowledge. If it is easily steadfast in the mind through affecting ignorance towards bad qualities of others, and its love and bliss don't spoil it through its experience, the complete, spontaneous right knowledge would provide the bliss of salvation by bringing freedom from all fetters. All this is an account of absorbed meditation in which the earlier ego too doesn't persist and the spiritual truth purified by affecting ignorance towards the bad qualities of others is revealed in the mind without any hindrance. A state of completely absorbed meditation can't be there unless the external world is completely ignored. Therefore the ego of external world must be revealed as total emptiness. The ego of complete happiness may also overflow into the external world but if one is free even from that, only then the meditation purified by this ignorance towards the external world would be called absorbed meditation. Experience of this absorbed meditation alone brings freedom from fetters. This experience of truth indeed is known as truth-bearing knowledge.

5. Prajñā (Truth-bearing knowledge) :

As long as meditation is fettered by pleasure of worldly objects and by the wave of worldly life, this truth, though existing, is not revealed to the mind. External pleasures, keeping in mind external self-interests, and being entangled in wrong decisions on seeking them, the mind's union with thoughts about them due to their natural attraction, inclination towards them and even desire for them, spending all one's time in thinking about them in various forms, trying to acquire them secretly or openly, through theft or some trick, in a truthful or false manner — these are all obstacles in the realization of spiritual truth. But what should be done? The power of nature too is very strong. If a person makes efforts to oppose it, this power of nature tempts with the pleasure of sloth and sleep and badly disturbs the wave of words and thoughts to awaken right knowledge. The mind is bewildered and absorbed in pain in renouncing all those external and attractive pleasures and doesn't allow the revelation of terrible sins of the pleasures of worldly objects during meditation. All these sins run this world. The power of the world is with them. A person of spiritual life has only the power of God that has intensified right knowledge. This may also be awakened. It only needs effort and confidence in right faith. The awakening of right knowledge is indeed the true revelation of truth-bearing knowledge. This truth-bearing knowledge reveals spiritual truth and reveals to the seeker of salvation the supreme state of salvation manifested as soul by freeing him from all fetters with its full force. This truth-bearing knowledge is gradually strengthened. This truth-bearing knowledge grows stronger at first in minor truths of eating, drinking, speaking, sleeping, waking, even in the truth of the pursuits of sense organs, wrong tendencies of the mind and decisions of the intellect. The truth of its decisions is confirmed one after the other. Sometimes, it may tell of some very bad truth but it is just possible that when he reaps its reward, it may not appear too bad in the truth-bearing knowledge. The world at first may appear as if it is not worth living in but the knowledge of the energetic meditator may grow to grant him a power so that he would find no reason of false fear of the world. All this knowledge of the truth is a step towards salvation revealed by truth-bearing knowledge that arises from meditation and attains fulfilment in due course of time. This truth-bearing knowledge doesn't arise from hearing or reading but close realization of truth through experience reveals truth-bearing knowledge. This truth-bearing knowledge can't be attained without crossing the barriers of the knowledge provided by nature and sense-organs and beliefs of the externally oriented mind. All these appear as obstacles in the path of truth-bearing knowledge. It is revealed only by weakening the opposite power through efforts during meditation, acquiring freedom from them and by being steadfast in absorbed meditation, and like the goddess Durga destroys the demons of fetters. This is a visible method to attain salvation. All this is the elaboration of five ways to attain salvation — confidence in right faith, energy, mindfulness, absorbed meditation and truth-bearing knowledge.

Truth-bearing knowledge particularly means that kind of knowledge that is attained through purified meditation. On contemplation on the truth of outwarldly knowledge that provides pleasure, what is realized, contrary to it, as the knowledge of spiritual truth in a purified form, is truth-bearing knowledge. For instance, the pleasure of objects at first appears habitully to be peasant to all but its pleasure is not everlasting. The mind of course reminds again and again of their pleasure but on meditation the pleasure of those objects doesn't remain the kind of pleasure as it appeared in the first instance. Now this very association with the objects of pleasure when contemplated with the concentration of meditation would appear nothing but painful. Not to speak of receiving in later (old) age the pleasure that was received in boyhood or youth, the association with those objects would rather be painful like diseases etc. But the mind would of course remind of those former pleasures. These memories of pleasures of objects would of course be deceptive. Not to speak of pleasure of association with the worldly objects, there is rather pain in association with these objects. Watching this pain, the association with all these objects would cause pain instead of providing pleasure. But this would be revealed to a contemplating meditator when he sits in solitude for meditation. The truth that is revealed during meditation is known as truth-bearing knowledge. Similarly meditation that reveals many other hidden truths also reveals the truth-bearing knowledge. On the revelation of this truth-bearing knowledge a meditator renounces the former wrong pleasures of worldly objects, develops dispassion and attains the true happiness of being steadfast in his soul. All this is the blessing of truth-bearing knowledge.

Systematic use of the aforesaid five powers of salvation:-

When a person seeks to make a well-organised and systematic use of life, he would have to think, contemplate and determine everything keeping in mind the goal of his life and he would have to do whatever is required for achievement of that goal and conduct himself accordingly. He would also have to renounce minor pleasures of the body, sense organs and the mind to realize that magnificent goal and he would have to mindfully endure pain of renouncing that pleasure. He would also have to endure the pain of regulating his seat, meditation, sleep, food etc. mindfully keeping in mind the goal of his life. It would be justified and essential to renounce most of the habits that have been developed in him while living like ordinary persons in the world even if they are not very objectionable, e.g., the use of wrong words by someone, use of similar language in the same tone or thinking of harming him, then thinking wrong of him, planning to do harm to him even if some harm is caused or not. An energetic meditator who is a seeker of salvation, for the magnificant goal of his life, would have to renounce keeping the mind absorbed in a wrong manner with a wrong purpose against the other's well being, spending time in that wrong kind of life, establishing a wrong view of the pain-giving person in his mind and thinking of harming the other by a wrong memory of all the moves of the pain-giver, arousing and establishing the fire of anger with similar wrong memory for hours together in his free time or while moving about, or in his occupation, or while eating or drinking and keeping up that fire of anger in the mind for a long time leading the enemy also to do wrong so that he is for ever established in the mind. Only then it would be said that a person is conducting his life in a well-organized and systematic manner. If he does or is ready to do or gets done what his mind directs, impelled by his minor pleasure or pain, without thinking of the consequences, without thinking of future good or evil, moved by the pleasure or pain as the right or wrong impulse arises in the mind in accordance with his association with some person or as per the occasion, such a life is disorganized life of nature contrary to the aforesaid noble life, and in such a life nature alone impels all living beings to act spontaneously. This is never done according to principles. A person with such a life has no right faith and he is impelled only by transient pain or pleasure. He doesn't have the capacity to develop such intellect as to think that his present self would continue to exist in future or even today and what would be the consequences at that time of what he has done today. If he can think so much, he would be known as a spiritual person believing his self to be the soul because the soul is that identity which would continue to be for ever and his spirit of identity would be uniform for ever. But a person who pays no attention to his future 'I', and doesn't think what would be the consequences of whether pain or pleasure or of what he has done today, he may outwardly claim to believe that soul is eternal but as a matter of fact he is not a believer in the eternal soul because the soul is that true, eternal self that provides a consistency to one's life, integrates in one form and inspires to conduct his life in an organized and systematic manner. If that person is absorbed in the impulses of desire, anger etc., and without regard to his happy life of future thinks today only of acquiring his minor pleasures and averting minor pains and acts without regard to future consequences like birds, animals, is impelled to do right or wrong by wrong tendencies of desire, anger etc., the soul then would be reduced to insignificance and it would be regarded as a wrong kind of life. Here the soul has no significance and only the impulses of nature or wrong tendencies run the life and it is a devotion to his transient ego or self at that moment. Such momentary and transient ego is in fact non-soul. It would bring only pain and not pleasure. This ego is not permanent, it is only transient. Therefore, a person must awaken himself to a point where he with the help of the five powers of salvation — confidence in right faith, energy, mindfulness, absorbed meditation, truth-bearing knowledge—subdues the wrong ways of natural life, the wrong actions of body, mind, sense organs and intellect and adopts a spiritual life (life in the soul, for the soul, in the interest of the soul) and attain eternal peace of the soul as a result of nourishing his spiritual life. The peace of the soul without any specific purpose is the one that is not developed for any external, worldly purpose. It is attained only after attaining freedom from the external, natural fetters of attachment etc. in life to which a person is accustomed since childhood. A person attains salvation manifested as eternal bliss by understanding these worldly fetters through the five powers of salvation and by weakening and destroying these fetters through right efforts. Therefore these five powers are also known as methods to attain salvation. The soul won't be at peace as long as pain persists. The pain will persist as long as the flow of the sense organs and the mind is towards the external world and a person turns to outer world to eliminate his pain. As long as a person is inclined to the outer world, pain wouldn't be eliminated, it would rather increase. Complete freedom from this pain and ultimate peace would be attained only when a person turns away from all kinds of impulses of natural life through the aforesaid five powers of salvation, and nourishes all aspects of spiritual life which have been all explained. They have been systematically presented in the earlier holy books.

Eight Organs To Set Apart :

1. Wrong view (Miṭhyā-dṛṣti) : It means a view that harms a person, a view that is not good. For instance, the mind naturally establishes the external pleasures of body and sense organs etc. in his view and is always waiting for them and expects them. They always appear good to him. He doesn't find any defect in them. These external pleasures of outer power and authority, and wife, son, wealth, family and society etc. appeal to him. Having formed this view and fettered with such a view impelled in many ways he is prepared to do anything in the world without bothering about his future interest. Future interest means well-being of a person, the permament well-being, happiness and peace where there is no possibility of separation from them. Keeping in mind, this true, worthwhile goal of a person, it has been observed that a person, without thinking of his future well-being, and to acquire only the transient pleasures because of his wrong view, is prepared, God knows, to indulge in whatever activities. Though being a human, he is fully concerned with his worldly future and he has no thought of eternal peace and salvation. Such a wrong view deceives a person in many different ways. It reveals a non-existent thing as existent and by giving it a concrete form, arouses a desire in the human mind and keeps him entangled in many actions. He creates a view of friend, brother, mother, father, sister etc. of persons who provide him some pleasure, respect and honour. Because of their transient behaviour, he creates only in his view a person *(Sattva)* dwelling in body. World is created only out of such viewing. Similarly those who cause even a slight pain are treated by a living being as enemies and he views them in himself accordingly. All this is the creation of wrong viewing. As a matter of fact, there is no friend or foe, one's own or the other one. This may also be regarded as a kind of view but it will be known as positive and right view because it has no attachment or aversion. It doesn't even lead to wrong actions. This right view is meant only to take a person out of the trap of wrong view and to conduct his life in the right manner. But the wrong view, establishing in the mind worldly objects as good, regarding similar worldly pleasures as desirable, absorbed in their thoughts, estbalishing his identity in attachment with these pleasures, a desire to be united with these pleasures, would make him indulge in all that is essential to acquire them. The joy and pleasure that he would receive by the fulfilment of his desire would lead a person to realize his identity only in that form and he would run in the same direction again and again but that pleasure is not to last for ever. But without that pleasure, a person thinks he hasn't got his identity and absorbed in the trap of spiritual ignorance he would then seek only death because the separation from the pleasure at that time would give him so much pain that death would appear more pleasant to him than living in that pain, and after death the same sinful self would be reborn like a new dream. All this world as suffering is the drama of wrong viewing. This inner god of nature, call it *prajapati* or *brahmā*, produces this wrong view, of some worldly object or person and makes it look bright, shining and pleasant. He is called *Prajāpati* (life-god) because he pushes person into the outer world or among *Prajā* (people), down-grades him and gives him some identity accordingly because no one can live without identity. A person seeks always to have some identity. If he has no identity, he would think he has perished. If the right knowledge of pure and true, eternal bliss is not revealed, even a dead person won't like to live in the dark. The same divine power that we call *Prajāpati* would bring him down among the people and assign him some identity as father, son, friend, foe etc. This will give him the feeling of some identity. No one is willing to perish or be ruined. But one who assumes some form in the outside world must perish and cannot be ever lasting. Thus the cycle of birth and death would never end. But there would be no question of death of a person who has experienced the cosmological consciousness manifested as true and eternal bliss in himself and would be steadfast in that bliss. One who cannot realize this cosmological consciousness, won't like always to live in the dark and won't help experiencing some kind of identity and would like to be something or the other. This being or becoming of the *prajāpati* would be possible among the people *(prajā)*. He is *prajāpati* in one person and all this doesn't happen only in any single person. This drama is being enacted in all living beings as long as there is life force in them. The power that keeps them all absorbed in the outer world is the power of the *Brahmā*. That is why *Prajāpati*, is called the son of *Brahmā*. He establsihes a person in the outer world in the view by impelling sense-organs in their sphere and leading them astray, or by remembering some pleasure-giving eatable makes its pleasure so attractive that he doesn't want to remove it from memory or to get it off the mind. He seeks to establish it forcibly in the mind. This indeed is attachment. If some person regards this as pain and wants to throw it out of his mind, this mind feels pain and sorrow and doesn't want to ignore that pleasant-looking worldly object and person and remains absorbed in it. On the other hand, taking the mind away to another direction and absorbing it in meditation appears to be unplesant. All this is the drama of the fetter of bewidlerment *(moha)*. Ultimately with the association of that object or person, he seeks to please the mind. He is ready to do the most difficult task to acquire that pleasure. But he cannot open his eyes to see its defects while enjoying its pleasures. All this is the creation of the view of the worldly objects and persons that provide pleasure. Whichever object provides some pleasure is given a name. Since it seems to take away pain, it is established in the mind. This name and form of an object is on account of pain or pleasure. If some energetic meditator seeking salvation makes efforts to realize spiritual truth through meditation and treats the pains and pleasures alike, avoids that worldly pleasure and is prepared to live while enduring the pain of avoiding that pleasure and practises such life, he would then be able to live without the wrong view of worldly objects and persons. There would then be no need to form a view of them. This view then would be formed only for the minimum essential conduct towards others. When one renounces this conduct, the wrong view would also disappear. On receiving disrespect and dishonour from others, one must realize through right knowledge that a person acts under the compulsion of his habits. It appears pleasant to some and unpleasant to others. On receiving pain from others because of this, why think others as insulting or disrepsectful. If one endures it calmly, it would be right view instead of wrong view. It would be a wrong view if we keep the one causing pain in our mind and view him as the cause of pain. But if some person endures that pain and the memory of one who causes pain doesn't persist in the mind, i.e., there is no aversion in the mind, and subsequently there is no bewilderment of mind, he won't have any cause of pain. Such a meditator would easily be free from the fetters of attachment, aversion, bewilderment etc. First of all the wrong view that is formed immediately after a transient conduct of others must get off the mind. The conduct providing pleasure or causing pain is only transient. Such conduct has only a short stay but because of this pain or pleasure, the wrong view is so formed of the person who seems to provide pleasure or to cause pain as if the cause of that pain or pleasure is permanently established in that person. This indeed is the wrong view that we form about somebody. In the scriptures this wrong view has been called viewing of the self in the body. This wrong view tells that the true self is permanelty settled in the body and so develops aversion in mind for that person. This view that one person is the cause of pain and the other one is receiver of the pain always results in aversion. All this is the trap of wrong view. If a person endures, that pain, renounces pleasure and resists the wrong view of one being a cause of pain and the other a victim of pain and doesn't develop the wrong view of being a victim of pain, renounces ego of his own and also that of the other and gets it off his mind that the other one is cause of his pain, then where is one as cause of pain or as victim of pain ? Then only one consciousness would be seen as driving all living beings like a machine. Then that universal consciousness, manifested every moment in new forms, would appear as staging this drama. He would then appear differently at different places conducting in accordance with the view that is formed, one view on seeing a child, another one for a youth and still another for the old person. It is the essence of the same supreme consciousness (God) and the spirit of his devotion as mentioned in the scriptures like the Gita etc. It is He who manifests himself in one as well as in others. This drama of providing pleasure or causing pain is only momentary but it develops a knot in oneself as well as in others and how would this be removed except by true meditation? All this painful world seems to be true and consists of this very wrong view and such knots of ‘you’ and 'I' and consequently compulsive terrible actions due to the provocations in the mind caused by that wrong view without realizing the eternal consciousness that prevails in all living beings. If the right knowledge is awake, and the wrong view is averted the world then would appear non-existent and the peaceful consciousness would rule everywhere.

This spiritual truth would be realized only through the aforesaid five powers of salvation. If some person sits in meditation, makes right efforts to be free from the slavery of sleep etc., he would then understand this drama and would treat the pains and pleausres alike by overcoming faults through the power of energy, and attain freedom from these fetters. Then, if he retains his mindfulness and moves in all living beings, i.e., if he conducts himself as he ought to, he would then realize his individual consciousness as well as consmological consciousness and attain a state of fearlessness. Just as wrong view fetters a person to the world, the right view releases him from those fetters, leads to liberation or salvation and to his supreme well-beinrg. If one regards others as friends or foes, it would only strengthen the fetters of attachment and aversion. Therefore one must develop the right view in mind keeping the good qualities of others in mind, regard other worldly beings as essential for minimum worldly conduct and try to live most within himself.

A person finds himself happy living fearlessly in his home but not in the solitude of forest. He feels fear in the forest at night. This fear may be of someone who may cause harm to him or of some wild animal that may kill him. In such a state, having his wrong view of the world, and fettered with doubt, fear etc. he feels pain in this fettered state. But he doesn't feel this pain at home or in a known environment. Though the people close to him may deal with him in any manner, he would find it better than the terrible atmosphere of the forest. Having this consciousness of happiness, he regards all those who bring freedom from fear or who provide pleasure as his own and others as different. He has thus the view of some people as his own and others as unknown and this is all due to pain, pleasure, fear etc. If some one renounces the delusion of his self as body and keeping himself safe among the wild animals, renounces during his meditation the false fear, doubt and worthless thoughts of worldly duty and remains away from the trap of worldly activities, why would then he remember his home or his town in that terrible night in the forest? Why would he regard the denizens of that forest as frightening and people at home or in his town as his own? This wrong view is formed only because of the way we use these bodies. They appear as one's own as they provide pleasure and as stranger because of fear and pain. All this is the world of only one kind of persons. An energetic spiritual striver realizes this truth through absorbed meditation, regarding all living beings as same, and is steadfast in his inner self. This indeed is his right view as opposed to the wrong view and is the realization of the truth. The feeling of self (I) identified only with his body, God knows, in what traps of people it puts him, and to what wrong view it leads to. True happiness would be attained only by avoiding this wrong view with the help of positive and right view. If there is no self-interest in the outside world, there is no need then to form a view of the elements of earth, water, fire, air, sky etc. Then as the soul is happy in itself during sleep, similarly on the weakening of fetters, one would be happy in himself while awake. What is required is only freedom from wrong worldly views.

All the sources that provide worldly pleasures appear to be good but they infact are not good as they cause pain and therefore their view is said to be wrong. With the formation of such wrong view of them, the desires become intense. There develops a feeling of fulfilling those desires. This feeling further grows so strong that a person regards himself happy by ultimatley developing the knowledge of that pleasure. When the consciousness of this worldly pleasure arises, one should realize that it is the ego of that person that arises from that pleasure and it would not be out of place to say that his ego had been born as pleasure. But this external pleasure of the wordly objects lasts only till the sense organs are connected with the worldly objects. The pleasure would be over as soon as the worldly objects depart. The union with worldly objects cannot last for ever. The pleasure derived from association with worldly objects would last only till the objects don't depart. When pleasure is not there, the knowledge too would be of a kind different from that pleasure. A living being can't survive without some kind of knowledge. If pleasure is not there, there would be the knowledge of lack of pleasure. In such a state, the feeling of fulfilment of that pleasure too is not there. The mind that was absorbed during pleasure would not be there, i.e., again there would be a feeling of the departure of pleasure in mind and the mind would be frustrated at the lack of that pleasure. This state wouldn't be favoured by the ego developed during pleasure. That person therefore would be in pursuit of some other pleasure to please his ego. Another pleasure can't be had instantly. For instance, the pleasures of eating or drinking can't be had instantly. Similarly many other pleasures can't be had instantly after the former pleasures have departed. It becomes difficult for the ego developed during pleasure to spend time in a state of sorrow, disappointment or without pleasure. Therefore numerous kinds of pleasures have to be pursued, second after the first, third after the second and so on, only then that day would be spent in pleasure. But in all these pleasures, the ego associated with pleasures would be developed through association with the objects of pleasures and when the objects depart, the ego associated with pleasures would also die. The same ego would then be developed a second time through association with some other object of pleasure and when the object departs, the pleasure also departs. The ego associated with that pleasure would also die. Thus again and again there would be development of ego in pleasure and death of ego with the departure of that pleasure. This cycle of birth and death of the ego would continue throughout life but such cycles are there only for a person with worldly life. Now this devotion to the pleasures and to the ego associated with pleasures cannot last throughout life because the capacity for enjoying pleasure would go on growing weaker in due course of time. This truth is known to all. But the passion for pleasure won't grow weak. At first the departure of the pleasure of worldly objects was not so difficult to bear but when the pleasures had been enjoyed for a long time till old age, their departure too can't be endured. The pain is as intense as was the devotion to the pleausre. With the passage of time, the pleasure would cease to exist simultaneously due to diseases and old age and none of them would be enjoyed and then how terrible would be the departure of those pleasures. This would be realized by only the person who kept on enjoying those pleasures without any regulation or right faith and fell a victim to these pleasures. In such a state, to avoid tension, a person seeks to avoid the pain through the use of some intoxicant, but he too has to meet the same miserable fate. The quantity of intoxicant used today doesn't serve the purpose the next day. Again, the quantity increased a second or third time won't serve the purpose a third or fourth time. The intoxicant is to be used to be oblivious, to avoid pains received as a result of pleasures. Its use goes on growing to such an extent that it manifests itself in some disease so that it adds a new pain to the already existing chain of pains. All this misery is caused to a person of external life, enjoying worldly pleasures and dependent on those pleasures. Such persons later seek only death because they can't spend their free time. The mind inclined to growing passion for worldly pleasures is not absorbed in anything else. Such a person has not practised living with principles, restraint, renunciation and a measure of austerity. Now how would he observe all of them simultaneously? The only shelter then would be death but where would be peace after death? The soul wouldn't die and would be reborn in a similar miserable state.

All this drama was staged by that wrong view that saw transient pleasures of worldly objects as good. Why is it called wrong view? Because this living being was deceived by the view that saw those objects as good which ultimately caused terrible pain. Food may appear to be however delicious, nourishing and good, how much good would it be regarded if poison is mixed in it that would cause death-like pain. Similar is the instance here. Regarding such food as good would certainly be known as wrong view. If one examines, in absorbed meditation, the end of all other kinds of prosperity, wealth, powers, privileges of the world, all of them would prove to be bad in stead of good and the soul would not be at peace by devleoping passion for them. But they have a limited importance because of their need in the outside world. But making them as the only goal of life and spending life in that manner would mean ultimate misery. So then after examining these views in meditation, and regarding them as wrong views and leading to pain, one must get them off the mind and develop the right view, so that one attains the energy and enthusiasm to have freedom from those pains. Looking at the evil consequences of wrong views in others, one must try to escape this trap before hand. These wrong views indeed rule the world. These are no doubt formed during the growth of a child. But once formed, these wrong views continue till death. The only way to escape these wrong views is to develop and enhance the five powers of salvation namely — confidence in right faith, energy, mindfulness, absorbed meditation and truth-bearing knowledge. Only then the confusion vanishes. There is no eye, without truth-bearing knowledge *(prajñā)*. Truth-bearing knowledge alone would expose them. Only then the mind gets an opportunity to escape their wide net. Truth-bearing knowledge is not possible without turning away from the fetters of wrong view, doubt, desire, anger, sloth etc. When the mind is seated in meditation in solitude, this very mind having wrong memories of worldly pleasures continues to have wrong views. It fears distortion of brain if it tries to resist sleep even in a small measure. Life appears to be a burden at the departure of those worldly pleasures. All this fear etc. occupies the mind used to worldly pleasures. Similalry because of that view of pleasure, his desires don't let his mind be absorbed in any kind of meditation and he remains full of anger when pleasures are renounced and desires are not fulfilled. When all this doesn't happen or is resisted, the disturbed mind turns to sloth or sleep and doesn't allow the development of absorbed meditation and truth-bearing knowledge. If a person practises the calming of the pain of all the obstacles by making right efforts, mindfulness and power of energy, he would be able to attain this spiritual life and ultimately would attain the peace of supreme salvation where all external pains and pleasures and fetters of worldly life perish and supreme salvation or liberation from all pains is achieved. All this has been said in the context of wrong view. After this, along with this wrong view, there are many other wrong aspects of extenal life. They will be explained later. It is this very wrong view that in the guise of pleasures fetters the intellect and leads to wrong decisions.

2. Wrong Aspirations (Mithyā saṅkalpa): Wrong aspirations would develop about the objects of which wrong view is formed. The worldly object that provides pleasure would accordingly give rise to a view. The association with a particular object would appear as good. Therefore, the aspiration to associate with it, to possess it, or to be happy in its association would be formed. Similarly, there would be a desire to destroy the object or person, if it has caused pain and so appeared as evil. There would be such desire, aspiration or determination. If there is a feeling of pain in restraint or meditation, there would be an aspiration to avoid it. The aspiration for the transient worldly pleasures, when again and again found harmful and ending in terrible pain would be called a false aspiration. For instance, desire for taking tea again and again or apsiration to smoke tobbaco, bidi or cigarette is developed when one forms a wrong view of them in mind. Similarly there is wrong aspiration when on receiving pain, one forms a wrong view of somebody as the cause of pain, to harm him, to seek revenge upon him or even to murder him. Such wrong aspiration doesn't lead a person to a noble state or salvation. Similarly the aspiration for worldly pleasures, prosperity and other privileges etc. renders a person devoid of right knowledge and impels him to indulge in terrible actions. But one who realizes it to be a wrong view, does his actions mindfully and develops a positive and right view instead of the wrong one, he may overcome even wrong aspirations. When one sits for meditation, or after sitting in meditation, the sweetness of sleep may arouse an aspiration for sleep. Similalry, the views of 'you' and 'I' in this world may develop a wrong view and arouse wrong aspiration. One must turn away from them all and keep his right thoughts awake. This indeed is the pursuit of the path of meditation.

3. Wrong Emotion/Wrong Mental Energy (Mithyākṛti):

Wrong emotion means an emotion that impels a person towards wrong actions and wrong conduct against his well-being and causes pain. Once wrong view is formed, wrong aspirations are also formed but if they are not removed from the mind, they impel towards wrong actions and develop other wrong tendencies. If the aspiration is established in the mind, anger would also be established in the mind at non-fulfilment of that aspiration. If the view of a person as a foe doesn't escape the mind, wrong thoughts would continue to flow in the mind. It results in aversion for enemy's happiness, the feeling as to why he is happy, i.e., it would have been better if he had not been happy. Similalry if various wrong tendencies in the mind like jealousy, impatience are not prevented, they would continue to exercise the mind and such a person becomes accustomed to live with these wrong tendencies. All these wrong tendencies lead to wrong actions, wrong speech and wrong conduct etc. Similarly if sloth, sleep etc. are not prevented, they also are established in the mind and prove to be his enemies as they obstruct his well-being. All this is wrong emotion or wrong mental energy. All these wrong tendencies, if established in the mind for a long time and if efforts are not made to remove them, are said to be a wrong exercise, because that wrong tendency which happens again and again becomes strong and steadfast in the mind. And then how would it be removed? Whenever there is a desire, it is fulfilled. Whenever there is pain, there is pursuit of pleasure. In such a situation, attachment with strong desire would be exercised in the mind. One must evoke the right emotions to escape from the wrong emotions. One must develop and establish dispassion in the mind, keep the mind steadfast in contentment instead of greed, in forgiveness instead of anger. He must establish noble emotions of friendship etc. in case of aversion and spirit of dispassion against attachment, insatiable passion etc., to maintain steadfastness in the face of pain and impatience. Patience alone provides steadfastness in meditation. Keeping constantly awake is the right emotion and right exercise to overcome sleep etc. It purifies the path to well-being.

4. Wrong conduct of speech (Mithyā-vacana):

A person can himself realize what kind of conduct of speech he must observe towards others when wrong tendencies of desires anger etc. manifested as wrong view, wrong aspiration, and wrong emotion are exercising his mind. There is wrong conduct of speech of deception to fulfil desire, of causing pain to the other whatever he may do. When there is aversion in the mind, what other kind of conduct of speech is expected? Therefore one must realize the truth of such conduct in his memory with alertness of mind and mindfulness and practise positive and right speech instead. One must learn to improve himself by recognizing and understanding the wrong conduct of speech in others and seeing violence and quarrel etc. as a consequnece. Then he must identify in his absorbed meditation those vices that give rise to wrong conduct of speech and gain power of energy to renounce them. One must utter his words while understanding and analysing his words. Ancient sages have observed: Whatever one speaks must be spoken after analysing it in the mind *(Mantrapūtam vadet vākyam)*. Thus one must make efforts to use right speech instead of wrong conduct of speech.

5. Something ending in wrong act / Act ending in wrong (Mithyā-karmānta)

One must not indulge in all those actions which ultimately prove wrong. Some person may eat whenever he feels the urge or may drink whatever he likes. It may not appear harmful when he does it once or twice due to temptation of pleasure but if this practice continues, it will ultimately prove only painful. Doing all such unprincipled actions due to temptation of pleasure or fear of external pain and when their practice becomes strong, its end ultimatley would be wrong. Use of intoxicants or use of more objects simply for entertainment when they turn into confirmed habits leads to pains and diseases and proves terribly painful. These are all actions ending in wrong. Such actions must be avoided before hand so that their practice doesn't result in great pain. If while observing principles, right faith and restraint, one indulges in actions which are essential to maintain the body and for minimum essential conduct with others so that a person's pain and entanglement doesn't increase, all this would be act ending in right and not act ending in wrong. Eating, drinking, speaking, sleeping, waking and indulging in actions only to maintain the body etc. — all such means of well-being are acts ending in right. One must not provide any opportunity for actions impelled by passion, desire, attachment, aversion etc. They do not end in good in this world as well as in the other world.

6. Wrong living or wrong livelihood (Mithyā or asamyak-ājīva):-

Opposite to this is right manner of living. If some person acts with restraint and develops in himself confidence in right faith, energy, mindfulness, absorbed meditation and truth-bearing knowledge, it would be a path of right use of time but if he indulges in wrong actions by falling into the trap of wrong views, wrong aspirations and acts ending in wrong, his time won't be utilised for restraint, meditation etc. He would spend his time in worthless association, wrong conduct of speech etc. He will spend all his time in theatre, cinema etc. or association with persons taking intoxicants or again in sloth, sleep etc. He would feel fear when sitting alone for meditation. Ultimately, he would spend his time waiting for death when he is alone in old age, left by everyone, and leads an empty, miserable life. All this is wrong living. A person falls victim to wrong living when he earns livelihood in a wrong manner and leads a wrong kind of life. It is impossible to escape sufferings in such a life, rather it would lead to greater pain. When a person lives a life of principles, conducting his speech mindfully, runs his life while observing restraint, avoids all wrong actions, always makes efforts to do all good, thinks of maintaining purity of mind, and on getting an opportunity meditates over all his actions, and his conduct towards others and realizes his weaknesses, drawbacks and omissions and aspiring for improvement maintains patience even in pain and rows the boat of his life by being thoughtful, equipped with right knowledge, mindfulness and spiritual truth - such a person observes right living and remains away from sloth. This kind of life some day must bring an end to all his pains. And one who leads his life with wrong living, changing himself as required by acquisition of transient pleasures, devoid of right faith and energy, devoid of mindfulness, devoid of absorbed meditation and truth-bearing knowledge, such wrong living would only increase his pains and ultimately end his life only in pain. Resisting an unprincipled life in eating, drinking or earning, leading life according to right faith as far as possible, alone is the best life.

7. Wrong Meditation or wrong planning (Mithyā dhyā na):

When through experience of some pleasure or pain or through the view of friend or foe, wrong view is developed, it creates a wrong world in one's own soul and it will lead to a wrong aspiration to harm somebody which would impel a person to indulge in wrong action for his self-interest through provocation of desire, anger etc. All that wouldn't be accomplished all at once as he desires. Even if a person seeks to indulge in wrong actions or to harm some body, he has to plan for this too. A person seeks to keep himself safe when he seeks to harm another. All such planning is called wrong planning. Remaining always absorbed in thinking of external pleasures while eating, drinking, sitting or standing, walking, bathing etc. is all a wrong planning. Planning to take revenge upon some one, thinking single-mindedly to harm some one, remaining absorbed in worldly thoughts about wrong and transient worldly pleasures and pains, ego etc. - all this is wrong planning. It also includes wrong thinking of one's own relatives when he indulges in wrong conduct towards them or when disease or old age obstructs the running of his unprincipled life. All this wrong planning is misuse of mental power and of time. A person must focus on right meditation instead of such wrong meditation. He must meditate over his physical actions and contemptlate over the right or wrong consequences of those actions, so that he may turn away from wrong actions and indulge in right actions. Similarly he must analyse his daily routine in meditation whether he has committed sins so that he gets opportunity to atone for those sins. Similarly he must analyse through meditation his eating, drinking, speaking, sleeping etc. and ensure that they are only for his well-being and not as directed by the mind because such direction would only cause harm to him. Similarly a person of principled life must realize in his seat of meditation his own life and the life of others in the wide world to see where does it end. He must try to find out how worldly pleasures ultimately cause pain and how he can turn away from the passion that increases this pain and ultimately how permanent peace in the soul is attianed. Meditation by concentrating the mind to know all this is called right meditation. Similarly, one must think how the ancient teachers and sages who attained permanent salvation must have conducted themselves. How did they resolve the problems of their life? A salvation seeking meditator must try to unite with his mind through meditation. All this is right meditation as opposed to wrong meditation. Then he must analyse himself by sitting in solitude, look within himself and observe the approaching worldly problems and their consequences and while experiencing their pain he must visualize a person (with consciousness) who doesn't have these wrong tendencies. Believing his name to be *Om, Rama, Shiva* or some other name, awakening his mind with this holy name, protecting his mind against sleep and the pursuit of the world, watching his fettered state, a person must meditate over that supreme person or God who is without these fetters and is always in a blissful state. This too is right meditation as opposed to wrong meditation. At last, he must meditate in his mind to realize all the fetters of external life from wrong view, doubt etc. to attachment, aversion, ego, spiritual ignorance etc. and after realizing them must endeavour to end them during this meditation. He must make his mind strong through meditation, bring an end to these fetters and establish himself in the supreme state of salvation. All identities in the world are created through wrong viewing. Realizing this, he must be free from all types of external identity and attain salvation revealed as permanent peace. Whatever meditation is required for this noble purpose is right meditation as opposed to wrong meditation. In such a meditation, he must observe the pain of others, realize the cause of their pains and inspire himself to remove that cause in himself so that he may renounce the temptation of minor pleasures and may through his meditation avert the great harm patiently enduring pain. Similarly he must meditate to overcome the obstacles in the path of his well-being. All this is right meditation as opposed to wrong meditation.

8. Wrong memories (Mithyāsmṛti) :

Whatever object a person experiences, its impression is established in his mind and because of that impression, the memory of that person or object clings to him for a long time. Similarly there are impressions and memories of pains and pleasures experienced by him. Then the spirit of acquiring that pleasure and avoiding that pain is maintained. Because of the memory of many kinds of external pleasure that a person experiences in his life, he would proceed towards those very pleasures. When the memory of the pleasure of some food is revived, even when the food is not needed, the mind would be inclined to eat or drink etc. for his pleasure. All this would be called a wrong memory because it impels a person to go against his own interest. Similarly, the memory of pain of misconduct and humiliation by someone would entrap a person in wrong actions by developing aversion, anger etc. in the mind. Both good and bad qualities of others are eailsy seen by a person. The memory of good qualities of others is good as aperson would avoid ill-conduct towards him. But the memory of bad qualities is not good as this wrong memory would lead only to sins and would obstruct the path of well-being. Therefore, it is proper for a person to have right memory instead of wrong memory. A person must inspire himself to move on the noble path by the memory of great persons, by reading their biographies, by the memory of their noble qualities and noble actions, of their daily routine and right efforts, of the divine merit of the pursuit of the path of right faith. All this is right memory. On the other hand, the memory of evil persons, of their wrong actions and moves, of their evil deeds and of wrong bravery for wrong self-interest is wrong memory and contrary to the path of well-being. Thus a person must try to realize himself what is right memory and what is wrong memory. Memory that obstructs the path of well-being is said to be wrong memory and the memory that favours the path of well-being is said to be right memory. Memory that leads to wrong actions, develops anger or the wrong tendencies of jealousy, looking to bad qualities of others, or memory of misconduct by someone are all wrong memories. Thus, so far, from wrong viewing to wrong memories, eight wrong aspects have been explained, and, as against them, eight organs to be accumulated have been explained. Eight organs to set apart develop rapidly in the external life of a child right since his birth. Then by adopting the five powers of salvation - confidence in right faith, right energy, mindfulness, absorbed meditation and truth-bearing knowledge, the eight wrong organs are averted and eight right organs are developed and established in the mind. A child, if he visualizes the terrible consequences of worldly life and thoughtless external life of worldly pleasures adopted by him, would grow wiser and gradually would resist it, and instead would adopt spiritual life by being steadfast in the soul. Such a person of spiritual life doesn't waste his time in wrong external association and devotes his time in watching himself, improving himself, empowering himself, sitting for most of the time in meditation over truth, realization and attainment of spiritual truth. If other persons come to his memory in solitude, he feels happy in their happiness, is compassinoate in their pain, and conducts his mind even at the level of worldly life in a suitable manner, even if he has to renounce his self-interest. One must have praise worthy attitude towards the good qualities of others and view only their good qualities and must not come in contact with sins, bad qualities etc. Everybody even in solitude is absorbed in worldly thoughts. A worldly person is absorbed in thoughts that serve his self-interest due to his self-interest in external pains and pleasures and sleeps whenever he feels like. But a salvation seeking, energetic meditator doesn't think of self-interest and prepares his mind to acquire freedom from terrible pains caused as a consequence of worldly pleasures, for a daily routine not contrary to anyon'e interest and to live in a noble manner. He would develop in himself (i) friendly attitude (to be happy in the happiness of others), (ii) compassion (spirit of sympathy in the pain of others), (iii) praise-worthy attitude towards the good qualities of others, and (iv) affecting ignorance towards bad qualities of others like their drawbacks, weakneses, sins, faults, bad qualities, ignoring their condemnable things and not conducting towards them with any aversion in the mind. For instance, a person while walking on the road comes across many trees and other non-essential objects and looks at them in a general way but that person is mindful only of his walk and doesn't think for or against those objects. He of course looked at them as he came close to them but he wouldn't think about them and is mindful only of his walk. This is the meaning of affecting ignorance. On cultivating this quality of affecting ignorance, no one would be hostile to this meditator because he wouldn't notice the drawbacks of others and then why should anyone be hostile to him? Through the above-mentioned four powers, a person would live like a worldly person among others. But a worldly person would be trapped by divine merits and sins, noble and ignoble and a meditator would be established in his soul by avoiding these worldly considerations. The entanglement or wrong viewing, doubt, fear, worthless thoughts of duty, attachment, aversion keep on growing in the mind of a worldly person, but it will go on weakening in the mind of a salvation seeking meditator. Again a meditator would conduct himself towards others in a manner that such conduct must not be fettering. He would calm down the wrong tendencies of desire, anger etc. with the power of his energy and preserve his power of noble conduct and being forgiving to the faults of others would give no cause for any problems to arise. Realizing the truth of the world through meditation, paying no attention to the weaknesses of others realizing that they are impelled by the power of nature, he would make efforts to renounce his extreme ego that may cause him to indulge in wrong actions. The biggest renunciation is that of one's ego and surrendering it to the supreme consciousness that creates divine dynamism. Such a meditator would attain the supreme state of salvation by realizing on coming across others that the wrong tendencies in the others are a kind of divine dynamism and that the whole world is driven by divine dynamism and renounces the fetter of extreme ego with the help of the right knowledge of truth or truth-bearing knowledge. He won't bother whether he has to see or do something in the world. He would only realize his religious duty as avoiding the worldly problems and leading a life without them. Thus with the help of ten great powers of salvation, namely friendly attitude, compassion, praise-worthy attitude towards the good qualities of others, affecting ignorance towards the bad qualities of others, forgiveness, noble and right conduct, spirit of renunciation, right efforts, absorbed meditation and truth-bearing knowledge, enhancing these powers with his free soul, he would attain supreme state of salvation revealed as eternal peace and happiness.

It may be illustrated through an example of how a trivial incident in life may enhance pain by leading to all the eight wrong aspects that must be renounced in life and instead if all the eight noble organs are accummulated, how the spiritual confusion ends in life and the mind is steadfast in the soul and such a person is liberated from the great pain in future, a pain that goes on intensifying in a child or an ordinary person at the level of worldly life within the worldly norms. This brief example will also illustrate how a minor incident increases pain and how all the great powers of liberation exert for freedom from that pain.

Once some devotee invited an alms-seeking saint to dinner. The saint didn't accept the invitation at once. The devotee insisted and got permission from the saint to send the food at his place. On the fixed day, that person sent the food through his son. The saint accepted that food and the son departed after giving the food. When the saint started eating, he realized that the food was much less than he required. For an ordinary person, that food wouldn't have been much less but the saint thought that the food was almost half of what he needed. That saint took food only once in twenty four hours. He took that food. Later the saint thought the devotee had given him less food only to test him, i.e., to see whether the saint remains at peace or feels angry on getting less food. Now the saint didn't form a simple view of that food-giver. A wrong view of that food-giver could develop in that saint's mind and whatever kind of view is formed, the creation appears to be in accordance with that view. The saint then would think the food-giver had come to cheat him and deliberately gave less food etc. It would lead to many kinds of wrong view and to many wrong aspirations like wishing harm to him, or wrong emotion impelling him to aversion, anger etc. revealed in wrong speech and to wrong action to harm him. Again and again, there would be a wrong memory of less food that would develop a wrong view, wrong aspiration and wrong emotion about that devotee. Again such a situation may lead to wrong meditation for many kinds of wrong conduct towards him. In such a situation, a person doesn't think it desirable to sit in noble meditation. Thus, constantly thinking of his empty stomach, while lying in bed or moving about, he would fall a victim to the eight wrong aspects of conduct.

But that energetic, noble saint realized the state of his mind. He sought the help of five powers of salvation. Realizing the state of his mind and remaining mindful, he remembered the lives of great persons who would practice austerity by keeping fast for many days. Then he thought of the advantage or disadvantage to his body from that less food. The truth-bearing knowledge told him that less food would only improve his health. Eating to the fill or even more was likely to spoil his health. He couldn't eat less on his own. That day, by God's grace, he ate less. It would only remove the defects of the body. Therefore why should he regard that devotee as bad ? Why should he form a wrong view of that devotee ? In fact, these persons take food many times a day and their food intake at one time is therefore less. So he sent the right quantity of food for one time as per his estimate. Thus, that saint developed a right view of that devotee instead of the wrong view, developing in him a feeling of avoiding wrong aspiration, wrong emotion, aversion, anger etc and a feeling promoting peace and well-being. This indeed is the right manner of devotion. Thus that saint regarded him as a food-giver instead of developing a wrong view of him as a rogue. This saint thought that it was with the help of such devotees alone that saints absorb their mind in meditation and move across the ocean of this world created by the wrong view. All this is like a right kind of exercise. Thus he rooted out the wrong emotion of anger etc. and established peace in his mind by developing truth-bearing knowledge in him through absorbed meditation and right power of energy. Now a wrong view wouldn't develop in him nor would it intensify his wrong troubles through thoughts of rebuking the devotee. The energetic striver, absorbed in meditation that saves the mind from entanglement of pain, with his right mind — how would he know what is happening in the outside world ? His eyes don't see and his ears do not hear what is happening in the world. He attains the peace and bliss within his soul while he is in pursuit of spiritual truth, absorbed in meditation, through mindfulness and right energy and faith in what he has heard from scriptures and thus trying to purify himself. Thus, instead of the pain of taking less food, he has happiness, and love instead of aversion and anger. It would lead to ignoring of the turbulence in mind that had arisen from taking less food. One who calms his mind attains the happiness and inner peace that Lord, Shiva attains through absorbed meditation. What to speak of wrong words to that devotee, such wrong words don't come even to his mind. That wrong aspiration that would set his mind on fire disappears and the wrong emotion of anger, aversion etc. is also uprooted through the power of right energy and there remains no possibility of wrong action. When person sits steadfast in meditation and is liberated from those organs of wrong conduct, his inclination to spend time by fetter of sleep would also be averted. The wrong kind of sleep was also overcome. This indeed is the victory of truth over falsehood. But when the striver was absorbed in his efforts to purify his mind, the organs of wrong conduct were not instantly averted. They occasionally impelled him to wrong actions but the development of five powers of salvation like right faith etc. overcame all the efforts of wrong conduct and averted those eight organs of wrong conduct very carefully. He took the help of eight organs of noble conduct. This indeed is the great war, the Mahabharata, between the Pandavas and Kauravas, the right and the wrong. If some person throughout his life restrains himself in such a manner, he would face no problem anywhere. He must seek the support of great persons. He must study their life and desire to follow them. Earlier there would have been aversion in that saint but now on his purification, the saint would feel happiness in the happiness of that devotee and compassion for him in his pain, would see only his good qualities and ignore his supposed bad qualities, maintain his own good conduct, renounce his worldly ego and would be forgiving to that devotee. Thus, equipped with ten great powers of right energy, absorbed meditation, truth-bearing knowledge etc. he would free himself from the fetters of this world. Otherwise, God knows what these fetters would have led to on receiving false trivial pain and spoiling of his trivial worldly pleasures and what view he would have made of others. But if a person doesn't prove himself noble in his conduct towards others, whatever he may think of himself, he wouldn't have freedom from the worldly fetters. In the aforesaid example, the saint was also fettered in the same manner. The wrong view of having less food, fear of growing weak, many kinds of doubt about the devotee, all kinds of doubts about conduct, attachment to his own worldly pleasures, aversion towards the devotee for his supposedly destroying of pleasure and aversion for his conduct, and fetter of pain of bewilderment and of ego due to humiliation - all these trap him in pain, hide the spiritual truth and lead him to spiritual ignorance that has all these fetters. This would mean no peace within or without one's self. Instead, the mind would have burned in the fire of pain, attachment, aversion etc. Thus a person with worldly self-interest is bound in pain by all these fetters. Right path is adopted and all wrong kinds of conduct is renounced by following the aforesaid method. Then the fetters grow weak and one attains peace and happiness of the liberated soul.

As one adopts the powers of salvation by sitting in meditation to make his life spiritual, he would be liberated with the help of pure conduct by averting all wrong conduct. Similarly, when one is mindful in his moving about, his brushing of teeth, rinsing, eating, drinking and in conversation with others, the former sinful mind may reveal all its eight organs of wrong conduct and fetter a person by threat of pain. One may feel free while sitting in meditation, but the former sinful mind doesn't let that person be free while living in this world. If a person has exercised the powers of mindfulness and right energy by realizing them properly, he would understand all the dramas of wrong conduct, wouldn't let his sense organs go astray and would worship the Lord who has fully restrained these sense organs. '*Go*' in the word '*Govind*' stands for sense organs. Averting them (sense organs) from worldly objects and keeping them under control, protecting them from going astray in the world is the meaning of the word '*Govind*'. This is the name of Lord Krishna. This leads to the realization of the same Lord in the inmost self, i.e., whenever wrong view etc. would arise in those actions, the true striver would avert those organs of wrong conduct by being mindful in all actions. Thus if one doesn't let sins to be established in all the ten organs and in the efforts of the mind and has purity even in the five elements of the body — the earth, water, fire, air and sky, he would then eat mindfully, drink mindfully, breathe in and out mindfully, avoid sins everywhere and thus would be free from pain of entanglement for ever. If a person does not act mindfully in the external world, acts mindlessly, sins would fetter him everywhere except when he sits in meditation. If a person frees himself from fetters and conducts with other persons like that saint did before that knot of fetter and doesn't allow any departure from noble conduct, he won't have to indulge in outward show of purity in anything. There must not be any wrong view etc., not even a wrong kind of joke or jest. For instance, that devotee was not at all aware what traps the saint's mind had fallen into and he continued living in the same world as before. If a person can conduct himself like that, know then that he has renounced his ego of attachment, aversion etc. to the cosmological consciousness. He would then be certified as having attained liberation from the world. If there is even the slightest wavering of mind, know then that his self still needs some purificiation. He would have to make more efforts. All this has been explained in the context of salvation. Putting oneself in the place of that saint in the given exmaple, one must determine the level of striving that one needs. For instance, he completely removed himself from the outer world and didn't estbalish any wrong view of the devotee who had given less food. Only an impulse arose at that occasion and then passed away. He restricted that impulse only to that level and became completely free from the outer world. He averted himself completely from the outer world and devoted himself completely to *Hari*, i.e. God. When he was completely extinct in the outer world, he attained salvation. This salvation means extinction in the world. He then attained total steadfastness and unique, blissful absorbed meditation where the mind is not at all eager to be or become something. Just as in the given example, the saint attained salvation by renouncing all fetters, similarly if no incident of family, community and society fetters him in the slightest manner, he then would be said to have attained salvation. It requires only right knowledge, renunciation, austerity etc. One must endure only as much pain of austerity as right knowledge tells is required. There is no need to endure great pain. It is only due to worldly pain or pleasure that wrong view drives a person by presenting truth in strange guises and estbalishes a false identity in the soul through attachment, aversion, doubt, ego etc. All misery would be over if he can escape all these fetters. Then there would be realization that he has done all that needed to be done. Otherwise the desire to be something or the other in the world is never-ending in the outer world. This indeed is ocean of world and one has to be free from it.

The mind is instantly provoked if some one's pleasure is obstructed due to another person or pain is caused by another's conduct. The flow of aversion and anger etc. starts. These provocations and excitements don't manifest anyone's soul. They occur in all living beings in the same way. Their ego is a false ego. One who regards the ego developed by them (provocations etc.) as his soul or self is impelled by them and falls into the trap of all wrongs. Therefore, a person with right knowledge must renounce the ego deveoped by these provocations etc. and desire freedom from fetters and strive for his well-being. This is the path of salvation. Such a person must not form any wrong view of others. He must see the same God everywhere. When he renounces the world of doing or getting things done, who else is there to understand? He must improve his meditation through confidence in right faith, right energy, mindfulness, absorbed meditation and truth-bearing knowledge which are required for salvation.

One must overcome the provocations of the mind that arise from one to the other and the ego developed by these provocations must be renounced, the ego which is developed in all and entangles all alike in organs of wrong conduct in life. How can it be of someone's own or that of another? It develops only to entnagle all alike in wrong actions. If some person doesn't adopt this ego, he would see the same cosmological consciousness in all just as nature stages its dramas in all alike. Only then the reign of non-duality would be realized everywhere. Fetters must drop. The ego meant for conduct towards one another is only for the immediate period. This is practical ego. It is not fettering. The fettering ego is lasting and is developed by mutual self-interest. Right efforts are required to attain freedom from this ego in a practical manner. This has been elaborated in detail earlier. Systematic efforts for the same have been made clear through an exmaple. A person moving on the path of salvation has to renounce many things related to a life of external pleasures. At first one has to renounce violence, theft, wrong conduct, falsehood, worthless objects, accumulation of materials for physical pleasures. He has to renounce the intoxicants too. Again, one has to desire eatables etc. only to maintain life and renounce all other extras. After renunciation of worldly pleasures, one has to make constant efforts to free the mind of even the thoughts of worldly pleasures. One has to ensure inner and outer purity. One must adopt contentment and renounce the greed for physical pleasures. Then one must study his own self, analyze the states of his mind and also devote his mind to acquire some knowledge of universal life in the outer world. This helps in understanding the practical life, acquire knowledge about it and this teaches many things about practical life. On seeing the people in pain, and realizing great devotion to external pleasures to be the cause of that pain, one would develop a fear of physical pleasures and would develop dispassion towards them. Similarly examining carefully the life of persons absorbed in pursuit of wealth and power, one would know how people are fettered in the traps of wrong actions and mutual struggles where no person with right knowledge would like to be trapped. This would further strengthen dispassion and purify the path of salvation. Again when, in this world, all pleasures lead to pains, one would learn about the need to renounce worldly pleasures. The worldly pleasures wouldn't come to the mind and worldly life would appear to be full of pains. Then the mind would be extinct in them and attain salvation. Only the pleasure of natural objects which is trivial tempts a person and impels him to live in this world full of pains. If this pleasure is realized as painful through right knowledge and right intellect, the path of salvation would open up. Then life would be maintained through great powers of friendly attitude so that one may strive for the destruction of impurities, wrongs and sins.

On renouncing the worldly pleasures, when the striver spends a lot of time in solitude, the attachment with and desire for the renounced worldly pleasures sometimes traps him and he feels pain in his spiritual life and worldly life *(charya)*. The mind having old impressions reveals others as happy and seems to discourage the salvation-seeking striver. In such a state, the striver must make right efforts to avert this entanglement by devoting himself to God revealed as right knowledge. This right knowledge means turning away from wrong tendencies in the mind and realizing the spiritual truth. It also means to reveal the objective situation to the mind through contemplation, to remove the wrong knowledge by bringing right knowledge to the mind that may understand something or the other even in darkness. There are seven factors of this right knowledge. The five aforesaid steps towards salvation like confidence in right faith also seem to function here. Among them power of energy, mindfulness and meditation have a special relevance here. Again, there is a need for analysis of spiritual truth. This removes all false bewilderment by revealing the spiritual truth. When spiritual truth is revealed as knowledge, the mind is occupied by the pressure on mind along with pain arising from bewilderment. As soon as the light of knowledge dawns there, the pain is averted and happiness prevails in the mind. This too is one of the seven factors of right knowledge. Again, when the mind is discouraged, his love for striving and the love for self-absorption is also lost because it seems to bring pain and disappointment but this love is restored when the bewilderment is destroyed at the revelation of right knowledge and affecting ignorance towards the bad qualities, the seventh factor of right knowledge is also there. When the bewilderment occupied the mind, there was pain and needless worry in the mind and the person was pained by recollecing, God knows, what matters in the mind. As soon as the right knowledge is revealed, there develops a tendency to affect ignorance towards all the traps of needless worries that had arisen through experience of one's own pain and of seeing the pleasures of others because the right knowledge had told that there was no cause of worry. The pleasure of others that was then seen was only an instant wrong view and was not analysed as, at that time, mindfulness, a factor of right knowledge, was not present. Instantly the pleasure and joy of the other thoughtlessly stuck to the mind and meditation, a factor of right knowledge, couldn't immediately function so that he could analyse the joyful activities of the other. The search for truth, another factor of right knowledge was also absent when the bewilderment arose that the striver is in pain enduring the pain of right faith while the others are enjoying pleasures. When meditation and analysis during meditation revealed the right knownledge, the striver learnt that the days of fulfilment experienced in the mutually pleasant association felt by others are numbered. They still have a chance to reform. Everything in this world is subject to change. Their state of apparent joy is bound to change. With the change of state, these pleasures would no more continue and their mutual love would also end and then they desiring their own pleasure would feel aversion for each other and would like others to conduct themselves in accordance with their wishes and how would they follow others without self-interest? They haven't learnt to live without each other's support nor have they learnt self-restraint. They did what they liked. Then ariving in a state of sickness, they would be pained, angry and how would their irritated mind find support in their soul and would no more be able to live among others too. All this would reveal the pursuit of truth as a factor of right knowledge. Thus whenever there is a glimpse of something good in the world, there would be need to pursue the truth in meditation. Mindfulness is needed even before this so that the mind doesn't instantly decide upon something wrong and the striver should be able to unite the mind with meditation by averting wrong viewing, doubt, desire, anger etc. through the power of energy and on realizing the truth, he should then eliminate all wrong worries from the mind and avert all fetters, one by one, from the mind. This very right knowledge alone saves the striver from discouragement and disapointment, otherwise the storms of the world are ever ready to carry him away. As soon as the right knowledge dawns, the mind feels loving and happy affecting ignorance towards all wrong things and is easily steadfast in himself. Thus sometimes the view of luxury, physical pleasures, fame, ego, wealth revealed in one or the other and the view of pleasures derived from wife, son, family trap the salvation seeking striver and sometimes the expreience of pain while making right efforts also discourags the striver but all this pains him when he lacks that right knowledge. If the right knowledge is awakened, the striver is safe.

Seven Factors of Enlightenment (Bodha Ke Sāta Anga) :

1. *Mindfulness* and *alertness* of *mind* must be maintained so that one is aware of his state of mind and remembers one's duty.

2. The *power or energy* must be developed so that the undersirable state of mind is averted and the mind is absorbed while sitting in meditation.

3. The spiritual striver must be able to enter into *meditation*, bring the mind to a state of concentration by awakening right thoughts with the words.

4. *Examination of truth* is fully undertaken. At first, he must keep that aspect of truth in mind that appears noble. Then he must analyse through a proper method

how far it is noble. Whether this permanent nobleness leads to pain or destruction? After all this analysis, one must determine what ultimately has been proved. All this is included in analysis *(Mimāṁsā)*. When truth is revealed through it, all confusion of mind would be resolved and

5. *Happiness* would spread in the mind. The pain that earlier seemed to overtake him would be destroyed and he would look cheerful. The face turns weak and pale in a state of pain.

6. Then liking (Prīti) for this path would prevail in the self through meditation. When the aspirant learns that there is no alternative to the path he has chosen for escaping pain, his love or liking for this path would never leave him. If this noble path is renounced, he would have the path of wrong association that leads to wrong actions— the path undertaken by others and dependent on others. Therefore his love for the path would be always maintained.

7. Again, affecting ignorance of the *wrong* path wouldn't let the striver's mind fall into the trap of needless thoughts and worries. This indeed is the right knowledge with its seven factors. If the striver is devoted to this right path, he would be safe and successful in routine spiritual life and would ultimately attain peace of supreme salvation. If the spiritual striver is absorbed in meditation and makes constant right efforts, he would certainly one day attain freedom from the world of passion. The world of passion is that where his worldly interests are involved. One is united with others to maintain the body, to fulfil his desires, and to enjoy the pleasures of his desires.

Such a worldly person is active only in the limited circle of someone being a friend and the other a foe. His wish is fettered only in that sphere of action. Even when he is alone, his wrong view, doubt, desire, anger continue to fetter him and when they cease for a while, sloth and sleep surround him. Generally, a worldly person is confined to this limited circle. This indeed is the world of passions. He cannot look beyond this world where cosmological consciousness can be experienced.

If some aspirant restricts his desires and practises steadfastness in his seat of meditation, he would gradually free himself of these desires, overcome the force of sloth and sleep and go beyond the world of passions. When the state of sloth and sleep manages to deceive a person, a mind full of passions is hidden in him. As soon as the sleep is over, the mind develops the same wrong view and fetters him in the pain and pleasure of worldly objects and persons. Whether the desire is fulfilled or not, that mind of the world of passion cannot ignore the restricted circle of fulfilment of his trivial desires. If some energetic striver keeps himself awake in this entanglement and escapes this entanglement, he would expreience an entry into cosmological consciousness. While in this vast circle, generally the mind won't be tempted to listen to the world of passions. As a small child after coming to this world listens to the sounds, sees the forms with his eyes, smells with his nose, learns the touch of cold, hot, soft, hard with his skin, tastes with his tongue but has no attachment or aversion towards any object, similarly, the meditator in the sphere of forms receives the objects of all sense organs but is not attached to anyone. It is as for a child only a support to continue living in this world. There may be a freedom from desires in this sphere but there is certainly an attachment to the objects and forms of sense organs. If an energetic striver moves further, he shifts his meditation to the formless sphere where there is nothing to be heard or seen etc. by the sense organs. Only infinite sky or space is visible. That sky, not being the object of any sense organ, appears to be vast and peaceful because a person of dispassion doesn't need to see or hear any object. This mind experiences happiness in the vast sky as it is immersed in its own knowledge. In this very sphere, when the impressions arise in the mind and develop knowledge of other objects, the striver treats all of them as pure knowledge, i.e., just as in a dream it is only knowledge, similarly whatever objects he experiences, it is only as pure knowledge. He doesn't find it much difficult to realize all this as pure knowledge. When some sound is there, it is only due to his power of hearing and is only pure knowledge. Therefore, there are no separate sounds, they are only different aspects of the same knowledge. When the inner consciousness is awakened and reveals knowledge, all objects exist, otherwise nothing can be epxerienced. Similarly in a state of sleep, where the consciousness has enclosed the sense organs in a state of happiness, there is nothing to know or see even with the eyes. When he wakes up, the whole world comes into being, otherwise nothing exists. If some person experiences this soul revealed as knowledge during the state of meditation, he would find that this sphere of knowledge is also formless. In this sphere, the striver feels that when someone is speaking, the sound is revealed as knowledge and is only a kind of knowledge. When the sound ceases, the person even then is present as knowledge but the sound ceases to exist. Thus that knowledge is there in a peaceful and abstract form. Experiencing this abstract knowledge everywhere is the circle of formless sphere. When there is a shriek of an engine, it is a kind of engine. When that shriek ceases, there is silence but the engine is still there. Similarly the sphere of infinite knowledge and the eternal sphere of peace *(Shiv-Loka)* is only pure knowledge. When God is manifested, it is visible and when it is not manifested, it is invisible God — a revelation as pure knowledge. Similarly, when the mind proceeding towards higher state of meditation, again regains self consciousness it is the state of knowledge *(Saṅjñā)*. *Sangya* means knowledge through five sense organs and the mind which leads to self-consciousness in awakened state. If one reaches the state of blissful emptiness, state of being devoid of knowledge, it is the state of absence of knowledge. A state of knowledge may lead to distortion but being in a state devoid of knowledge develops a fear of destruction. Therefore a spiritual striver averts both these states, conscious or unconscious, i.e, state of knowledge or being devoid of knowledge and moves in a sphere away from both. This also is the circle of the sphere of the formless. If the mind proceeds to understand something, one must be free from it too. After freedom from there, if it appears to be completely unconscious by revealing the pleasure of sloth and sleep, one must withdraw from there. Thus one must experience happiness in the middle state between absence of the state of knowledge and the absence of the state of being devoid of knowledge. Thus the sphere of formless has been elaborated above. But still there is no experience of salvation in these spheres, though there is certainly a partial liberation.

When one acquires freedom from all kinds of identity by observing equanimity in pleasure and pain, it is salvation or liberation from all kinds of identity, i.e., then, during meditation pure knowledge is there in its full significance. Pain is also a kind of knowledge. When pain is averted, pleasure too is knowledge, sound too is knowledge, all things are knowledge in their own way. If some object appears as existing, know then, that world has been created. If there is only knowledge or only consciousness, in whatever from it appears, it is only pure knowledge and nothing else appears in it as existing, know then that liberation has been attained from all kinds of existence. All this is expansion of knowledge or consciousness, but when it appears as world, cosmological consciousness (*Brahman*) manifested as pure knowledge is hidden. When only cosmological consciousness, only knowledge, only consciousness is visible, the world disappears. When there is no other one, there is liberation from existence as such *(Sattva-mātra)*. This indeed is supreme salvation. Then the individual identity *(Sattva)* would not be formed for any purpose. The mind of that spiritual striver would be regarded as extinguished in this world, when he does not want his position in the world for any purpose. When he doesn't want to be in this world for pleasure of worldly objects, or for revenge, or for pride, or for power, or for any other purpose know, then, that he is liberated from that personal identity. Again, as mentioned above, he wouldn't like to live as one who enjoys objects by his sense organs. He wouldn't be absorbed in the spheres that may be understood by mind. He would burn out his insatiable worldly passion in that idestructible knowledge i.e. God. Then he would be the same whether he has identity or not. But he would never perish. A person who has attained salvation would then realize the knowledge of his real self. He has then attained the supreme state of salvation. Since there would be no pain in that state, he would need no existence to escape that pain. This existence is supreme salvation.

To attain this supreme state, it is most important to firmly and steadfastly pursue the path of right relgious faith without non-vigilance *(Pramāda)*. What is this *Pramāda* or non-vigilance ?

Pramāda (Non-Vigilance or Headlessness) :

Pramāda is a kind of non-vigilance or heedlessness. It is disinclination to move on the noble path due to some pleasure or to waste time in sloth etc. because of some pleasure at the time of meditation. Disinclination to sit in meditation due to some trivial pain because of renunciation of the states of eating, drinking, sleeping, waking worth renunciation for trivial pleasures and delaying what ought not to be delayed are all included in *Pramāda* or non-vigilance. It also includes many other wrong actions against one's own well-being which are done only for trivial pleasures. A person must adopt the path of right religious faith by renouncing non-vigilance in all these matters.

Sheela (Noble and Right Conduct in all events) :

Sheela means that one's conduct and speech must not be unbecoming even if the behaviour of others towards him is wrong. One must observe right conduct that doesn't appear bitter or painful to others. A person with this good quality lives very successfully in society. No one opposes such a courteous person. The power of right conduct *(sheel)* is very useful for a spiritual striver pursuing the path of right religious faith.

Dāna (Spirit of Renunciation/Self-Sacrifice/Charity):

It is right to give in charity objects like money, food, clothes, gold, land, medicines etc. keeping in mind the time, place and the recepient, but there shouldn't be any sense of ego while observing charity, i.e., no type of ego be aroused in the mind. If a person doesn't let his ego be there in his religious activities, know then, that the person has renounced his ego. He must not allow his ego to manifest in any activity or in speech and should maintain the attitude that everything is happening in accordance with the divine will. Such an attitude would develop many other good qualities in him. God has great love for those who renounce their ego.

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LOKA CHARCHĀ

(Explanation of the worlds beyond this life)

About the worlds beyond this life, it may be understood that, as explained in the previous chapter, the circle of passions is extended as far as the mind is fettered in mutual desires, passion etc. in the world. This indeed is the world of passions or the world of being or becoming (*Kamaloka* or *Bhooloka*).

On realizing the triviality of the objects of this world, the mind develops dispassion and leads a pure life and restricts his desires only to the maintenance of his body. He thus renounces the world of passions and, with his efforts, moves in the sphere of the sense-organs. Here the sense organs accept their respective objects but no work related to the body is left to be done. It requires only to move about in this sphere with a pure attitude realizing the world through sense-organs and remain pure even while enduring the pain of renouncing the objects. Such persons alone reach the sphere of heaven with the help of their purity and austerity. Even while on earth, they move about as in heaven. They indulge in actions only to maintain the body and attain greater happiness after death as they attain freedom from the pain of the body and the actions to maintain it.

If with such purity and austerity, one realizes the presence of the same knowledge-god *(jñānadeva)* pervading in the bodies of others and realizes God's presence alike in all and have an attitude of service or friendly attitude towards them, not feeling hurt by anyone and sees the same God even in those who cause him pain, feels Him in them, and realizes His presence in others taking various forms as per his attitude and has a playful attitude towards Him and always experiences the nearness with One who is known as Krishna etc. in the holy scriptures and remains away from the entanglement in the worthless objects or away from attachment and aversion, he, in accordance with his attitude, is born in *Goloka* or the Sphere of the Sense Organs. Even while on earth, he feels as if he is playing with his God. Those dwellers of the *Goloka* (Sphere of sense organs) feel their presence in all men and women and are not entangled in the world of passions. *'Go'* means sense organs and *'Loka'* means their sphere or circle, i.e., they move about in the sphere of Sense Organs in association with *Vāsudev* (God) who dwells in all. They laugh, sing and dance but realize the presence of Vasudev in all in His different forms. They remain absorbed while experiencing that they are playing with God in a friendly manner. All this is an account of *Goloka* or the sphere of sense organs. But there are those who have right knowledge and treat all alike, feel happy in the happiness of others, compassionate when others are in pain, have praise-worthy attitude towards the good qualities of others, affect ignorance towards the sins and bad qualities of others and praise the divine merits of all and ignore the sins of others. Such persons dwell in *Brahma-loka*, because similar attitude for all prevails only in Lord *Brahma* who is the creator of all persons, and they experience the eternal happiness of the cosmos through their meditation. This very sphere of *Brahma* has been described earlier as the sphere of the formless.

Persons with greater dispassion than the dwellers of above said sphere, persons who have noble emotions and love of meditation, who don't move about in the sphere of sense organs and have love of God during their meditation realize God revealed as pure knowledge. Renouncing the actions for their body, escaping the trap of their ego, they experience the same all-prevailing God revealed as the same knowledge or consciousness staging his dramas in all the persons in the world. They discover the same God staging strange dramas through His divine dynamism from their childhood to old age in various ways when they come across each other. The momentary glimpse of whatever happens when one person comes across the other or of how a person pleases the other through the divine dynamism or throws them into quarrels, or leads them to indulge in divine merits or sins, or leads to freedom from the trap of the world by imparting right knowledge to the devotees - all these are dramas of the same God. It is the same God that at a certain moment in a certain body creates flames of fire or coolness of water. This God is all-pervading. Persons with right knowledge who realize all this live in the Sphere of *Vishnu*.

Those who see the drama of God in all living beings dwell in the sphere of *Vishnu*. But this spirit manifested in all living beings is limited to a few moments. After this, that spirit remains unrevealed, unmanifested and at peace. As long as that divine spirit is spoken to, heard, seen etc., it is manifested and when all turns peaceful and calm then ultimately this unmanifested spirit would remain steadfast. This spirit has a complete sway during sleep. In this way those who see the unmanifested peace in all, dwell in the sphere of Shiva, the Lord of *Tamoguna*. Such devotees keep their mind absorbed through mindfulness and meditation in that unmanifested consciousness revealed as pure knowledge. They pay no attention to the dramas of manifested God. They ignore it by regarding it as a drama of divine dynamism. Such noble devotees having pure knowledge, absorbed in meditation, attain the peace of *Shiv-loka*.

All these spheres mentioned after the sphere of sense organs (*Go-loka*) are formless spheres. They have been elaborated as formless spheres.

Free from all these spheres, the salvation-seeking strivers proceed further and renounce all identity. For instance, aforesaid devotees worship God as having identity as consciousness. Those who dwell in *Shiva-loka* regard him as the same God in all his forms having the same identity. But, in salvation, realization of consciousness doesn't mean a belief in any identity. It may remain as it is. The striver must not let develop even the ego that understands and realizes identity. He is only to eliminate all fetters by pursuing the path of purification. Afterwards, in the absence of all fetters, God knows where the worldly mind in the state of peace and emptiness would go but there is no need to worry about that. One has only to calm down the fire of pain of passion, attachment, aversion, ego etc. with patience by watching it like a spectator. This pain would make one eager to join the external world but when this eagerness is averted by watching it like a spectator, he would attain eternal happiness in calming down of pains. The pain will certainly be averted when the mind endures all the pain of the insatiable worldly passion as nothing can remain constant for ever. With change taking place every moment, the pain would be averted and pure knowledge would be revealed as peace and happiness would be experienced in that state of emptiness. This indeed is the eternal peace of salvation, the supreme salvation.

The meaning of what has been said above is that if a person is prepared not to be or become anything when confronted with pain, that pain would be gradually averted of itself and when this pain is fully averted, the eternal bliss of soul would be manifested after which there would be no thought of attaining anything else.

The permanent supreme salvation means that there is no cause for being born in the outer world. Earlier a formless sphere has been mentioned as the sphere neither of knowledge nor of non-knowledge, which is beyond the waking, sleeping or dreaming state, steadfast in a state of equanimity, and in which one realizes his self, i.e., it is neither a waking nor a sleeping state. The experience of this state of equanimity that lies between the waking and the sleeping state is the blissful sphere—*Baikunth Dhama*—a place where peace is never disturbed. But if this state is attained as a state of yoga, as a union with the divine, without renouncing the pain of all kinds of insatiable passions, this indeterminate state too is not a state of salvation. It is only some sphere of the living beings different from the conscious state of knowledge or the unconscious state of non-knowledge. Of course, if pleasure and the insatiable passion for pleasure is averted, and the painful life of averting it is experienced, and on the pain being averted, the mind attains the peaceful state of absorbed meditation even in emptiness, only then the peaceful state of salvation would be understood to have been attained, a state that is beyond all other states as was explained in the earlier instance of a saint and a devotee who invited him.

When the insatiable passion is provoked and the mind seeks some external support, and the support is not provided, there would be then feeling of pain. If some one averts that pain by watching it like a spectator, he would experience peace in that emptiness as soon as the pain is averted. If someone averts the pain of all insatiable passions in this manner, he would attain supreme salvation. After this, nothing would be left to be attained.

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MINDFUL RESPIRATION OR PRANAPAN SAMRITI

Pranapan Samriti means mindful respiration i.e. performing the process of inhaling and exhaling with mindfulness. In the holy scriptures, inhaling is called *'Apana'* and exhaling is called *'Prana'*. In the body of a common human being, the process of breathing goes on without knowledge or even unknowingly as it flows during sleep. The mind of such a person trapped in worldly entanglements is always lost in his own affairs and he remains busy in other activities. He is not even aware of his breathing process. Of course, on brisk walking, or in a state of illness, when breathing becomes difficult and fast only then one may be aware of it. Otherwise, the self-consciousness conducts the process of respiration in all the living beings in the same manner in order to perform routine activities of the body. This is sufficient only to keep the wheels of life moving. But a spiritual striver, wishing to attain Salvation (Deliverance), should conduct the process of breathing with mindfulness during his free time after taking meals. With this, normal inhaling and exhaling will also result in blessedness. The body feels blessed only when inhaling and exhaling becomes normal. A man inhaling deeply but remaining entangled in mental tension, doubt and desire etc., bound by his self-interest and lost in his thoughts, does not find the time to exhale. The entangled and held-up breath gives pain and harms the body by making it sick. Similarly, for a person lost in thoughts etc. for a long time, if inhaling is short in a state of tension, selfishness, doubt and fear, but exhaling is long, it will cause pain to his organs and his physical health will deteriorate. In, the absence of normal breath, the parts and inner organs of the body do not get enough energy to conduct their function completely. Blood does not circulate in a proper way in the organs. The body is deprived of the nutrients from the food consumed because the only power for doing all this work, i.e. carrying out food assimilation etc., is inhaling and exhaling. But this is not conducted properly because it is not known, in what type of fetters the mind is caught and is entangled in the vicious cycle of numerous pleasures and pains. Again the mind is badly entangled in doubts and thoughts whether to do it or not and does not even find time to conduct the mindful respiration properly. Similarly, it is not known, in which bonds of affection, malice, ego, delusion, fetters etc., the mind is entangled and lost in thoughts of nowhere. It is self-consciousness hidden inside alone that conducts the respiration only to maintain life. But even this process of entangled breath is sinful act which brings punishment in the form of disease and sorrow etc. A spiritual striver should personally test this reality as to how the respiration is halting, suppressed and difficult in a state of tension, doubt, fear etc. He will himself come to know of it and realise it. Whenever he is bound by tension etc. or by false desires, he should conduct a surprise test to find out how the respiration is being conducted, and then he will realise that it is not being conducted in a healthy and useful manner. It is sometimes short like an ant and sometimes extremely long like the period of sorrow and thus it flows while harming the organs. It prevents the proper digestion of food and smooth circulation of blood. So we have to remove this defect through mindful respiration so that all the inner organs of the body acquire energy from it to conduct functions of the body properly. But this will be possible only when the mind, too, is healthy. A healthy mind means a mind free from fetters which conducts mindful respiration. The mind will be free from fetters only when it is free from the concept of joys and sorrows and from doubt, lust, anger etc., and also when it is free from the thoughts of pleasures and pains of the past, present or future. So much so that one should continue with mindful respiration uninterruptedly despite joys and sorrows or other fetters. This will enable all the parts of the body to acquire energy from respiration and make the body healthy and bring mental happiness. The method of conducting systematic mindful respiration is as follows :-

First of all one should sit in a state of *Padmasan* (Lotus Seat) while keeping his head, neck and spinal cord erect and start inhaling and exhaling mindfully remaining steadfast. If, initially, it is painful to sit in *Padmasan*, (Lotus Seat), then one may sit in any other convenient posture while keeping all the parts of the body erect as mentioned above. If one feels pain in knee joints, he may sit in a chair with legs dangling below but his spinal cord should be kept erect as advised above. However, one should keep on trying to sit in *Padmasan* (Lotus Seat). While doing so, one should keep a table in the front for support to avoid falling under the influence of sleep. It is not advisable for a healthy man to sit at a higher place while breathing mindfully as there is the risk of fall under the influence of sleep.

In this way, while on *Aasan* (Seat) one should be fully aware when he is inhaling. The spiritual striver should be fully aware of the time consumed in inhaling and similarly while exhaling. Awareness should be constant for the whole duration of inhaling and exhaling. One should not be without this awareness even for a single moment. When one is not aware of one's breath, it means the mind has slipped and has gone away to entanglements elsewhere. Instantly, one should alert the mind, remember and revert back to mindful respiration. One should be fully aware of inhaling and exhaling. He should mindfully draw the breath in and then release it. Mindfulness should not be allowed to lapse even for a moment. This, by power or energy is the only infalliable method to control the mind. Thus, he should not wilfully try to prolong the breath nor shorten it nor stop it. One should not try to interrupt and should let the breath flow in and out, howsoever long or short in itself it may be. But inhaling and exhaling should be conducted mindfully. He should not be unaware i.e. he should be fully aware while inhaling and exhaling. He should not be distracted by the comfort of sloth and sleep. Mindful respiration should be uninterrupted.

Now slowly and slowly, while mindfully inhaling and exhaling, mind's attention should be shifted to the body. One should inhale and exhale while observing all the inner organs of the body one by one. Similarly one should feel the stomach full of food while inhaling and then exhale while feeling the full stomach. Similarly while feeling about the stomach, keeping the mind fully awake, and after watching it for a short time one should conduct mindful respiration. Similarly one should shift one by one to other inner organs like liver, gall bladder, big intestine, small intestine, kidneys, bladder, lungs, heart and brain etc. and mindfully inhale and exhale while feeling them. The mind should be engrossed in this process so completely as to fully forget about the world and all worldly affairs. Then he will be busy in providing full energy to the body. One should keep on inhaling and exhaling while being aware of all the other parts of the body. He should inhale and exhale twice or thrice keeping awareness of each part of the body by turn. In this way, one should continue to do so for half the time he intends to sit and carry on mindful respiration by keeping aware of the organs in the body. It means that he should give half the time that he wishes to devote for this mindful respiration, and inhale and exhale while keeping aware of all the organs of the body.

Here it is very important to remember that while feeling about the organs of the body, the breathing process should not be delayed i.e. one should not be so engrossed in feeling the organs as to delay the breathing process.

Now, if half the time to be devoted is over, he should start forgetting the body i.e. he should inhale and exhale without feeling the body and he should let the body and its inner organs go out of his mind. In this way while one has spent some time in inhaling and exhaling, the mind will start activating. Sometimes with the remembrance of one's child its view will be produced and sometimes of others. The mind may thus get entangled. In this state, the respiration will either be halting or be conducted unknowingly. At such an occasion, one should realise the fact that he had sat for the process of mindful respiration and not for thinking anything else. It is not the time to think about worldly worries. One should start the mindful respiration instantly and forget children etc. If the understanding is awakened through mindful respiration, then children etc. will automatically be forgotten. If the mind remains entangled in the children etc., the respiration will be conducted unaware and unknowingly as the mind can do only one thing at a time. One should mindfully observe one's respiration and renounce everything else at this occasion. Mind will never remain idle and if your mind is engrossed in mindful respiration, it will not let any other thing crop in. Just as he has ignored the view of the child through mindful respiration, accordingly he must practise the avoidance of the evil of doubt, lust, anger, wrath, sloth etc. that dominate the mind and distort the breathing process. Thus he will be accustomed to pure breathing. After this, if one is reminded of worldly pleasures, he may get entangled in *Raag chit* (Mind with attachment). Recollecting the worldly pleasures, he will then forget the breathing process. Instantly, one must become alert and should be so engrossed in mindful respiration that worldly pleasures should disappear from the mind. Similarly, a pain-giving thing may also entangle the mind and in such a state, again, the above-mentioned method should be adopted i.e. one should be engrossed in mindful respiration and bid farewell even to *Dwesh Chit (Mind with aversion)*. Similarly, one may be lost in attachment, or in sorrow etc. In such a state of mind with delusion, one must not give up inhaling and should come out of the mud of attachment through mindful respiration. Thus, anything that entangles the mind would distort the respiration. If one does not let it be distorted, all false attachments and fetters will then be automatically avoided. It means mindful inhaling and mindful exhaling. If one keeps on concentrating on mindful respiration in this manner, then all the evils or fetters like attachment, aversion, delusion etc. will have no opportunity for their manifestation in the mind.

Similarly, if the mind is entangled in worldly pleasures, it will lose awareness of respiration and won't come to know about inhaling and exhaling. If the respiration is mindful, one will forget the worldly pleasures and respiration will be pleasant. The same is the case with pain. If one becomes worried with sorrow, then one loses awareness of respiration and if the respiration is mindful, one will forget the sorrow too. In this way, one must howsoever try to devote as much time as one can to this process of mindful respiration i.e. from one to three hours and then keep on increasing it as per his strength. Then it will bring greater benefit rather than harm. Afterwards, whatever time remains after necessary physical activities, it should be devoted to the mindful respiration. If the mind is idle, it will indulge in wasteful activities. But if the food has been digested and one feels light in the body, then it is better to sit in *meditation*. It is most important to free the mind from all the fetters mindfully with knowledge. If one can be free from these fetters through knowledge, he can carry on mindful respiration on other occasions too. When one entangles his mind in self-interest, these fetters will grow strong and if one realises the pettiness of this self-interest, fetters will disappear and salvation is natural. One must forcefully get freedom from these fetters through mindful respiration. However, if one knowingly turns away from these fetters, then it does not matter even if the respiration is carried on unknowingly or unawares. But one must not sit for meditation before five or six hours after meals till the food is fully digested otherwise it is not beneficial. However, either one may sit for mindful respiration immediately after taking meals or after taking some rest after meals depending upon his convenience.

This is the detailed description of mindful respiration. The spiritual striver can, thus, practise it mindfully without any doubt or fear after understanding its technique of conducting it in detail. Even if the doubt persists, one must not worry. One should start with whatever one has understood after study of this chapter or one should clear his doubts by talking to someone experienced. By doing this exercise at the proper time, one shall understand its technique without any doubt. In solitude, this exercise is a blessing in itself. But one should keep on reading this chapter carefully again and again. Then he will understand everything about what he has to do for this mindful respiration.

|| HARI OM TAT SAT ||

Updated detail of Collection from blessed devotees for publication of Six (6) revised second edition of Daily Meditation on the divine spiritual life and Ohm and Soham book, 2nd Edition of Anmol Amrit Vachan book, 2nd Edition of Verses of the Divine Spiritual Life Vol. I, Vol. II and Vol. III and 2nd Edition of A Dictionary / Panorama of Spiritual Science Adhyatma Vidya.

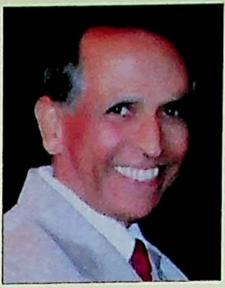
Total collection from Receipt No. 710 to Receipt No. 719		1,10.500.00
Previous Balance on 18.02.2019		95858.00
Interest from PNB upto 5.06.2021		11508.00
	Total	**217866.00**
Expenditure on Daily Meditation		- 89334.00
	Balance	**1,28,532.00**
Expenditure on Anmol Amrit Vachan		- 50,076.00
	Balance	**78,456.00**

Updated collection from Receipt No. 720 to 728

S No.	Name of Donor	Date	R.No.	Amount Rs. P.
1.	*Prof. K.L. Gogia, A/City*	*17.12.21*	*720*	*21,000.00*
2.	*Receipt No. 721*			*Cancelled*
3.	*Mrs. Megha Rakesh Jain, Sh. PM Shaji, Pune-21*	*21.12.2021*	*722*	*5000.00*
4.	*Sh. Subhash Bahadur A-118, Sushant Lok-3 Sec.-57, Gurgaon-011*	*27.12.2021*	*723*	*2500.00*
5.	*Late Smt. Panna Devi w/o Late Sh. Radha Kishan Ambala City*	*28.12.2021*	*724*	*1100.00*
6.	*Smt. Suman Lata Goyal w/o Late. Sh. Sudarshan Goyal 6, Jagdish Ashram, Patiala*	*28.12.2021*	*725*	*1100.00*
7.	*G.C. Garg & Smt, Kanta Rani & Family*	*01.01.2022*	*726*	*11000.00*
8.	*Sh. H.C. Madan Inder Nagar, Ambala City*	*01.01.2022*	*727*	*2100.00*
9.	*Sh. Narinder Nath Vaid Sector-8, Ambala City*	*01.01.2022*	*728*	*5100.00*
			Total	***48,900.00***
	Previous Balance after printing of Daily Meditation & Anmol Amrit Vachan Book			*+78456.00*
			Balance Left	*127356.00*
	Expenditure for sending books upto 13.01.2022			*- 2819.00*
				1,24,537.00
	Add : Interest upto 04-12-2021			*+ 2038.00*
			Total Balance	***1,26,575.00***

1. Expenditure on publishing Verses of the Divine Spiritual Life-1 (includes paper, printing, binding & Lamination)	18140.00
2. Expenditure on publishing Verses of the Divine Spiritual Life-2 (includes paper, printing, binding & Lamination)	21165.00
3. Expenditure on publishing Verses of the Divine Spiritual Life-3 (includes paper, printing, binding & Lamination)	27795.00
4. A Dictionary Panorama of Spiritual Science (includes paper, printing, binding & Lamination)	29500.00
Total Expenditure on Four Spiritual Books of Rev. Swami Ji Maharaj	**96600.00**

Previous Balance after printing of 2nd Edition of Daily Meditation & Amrit Vachan	**126575.00**
Expenditure on four 2nd Edition of Spiritual Books	**- 96600.00**
Balance Left	**29975.00**



Sh. A.S. Mahajan is retired Head of Post Graduate Department of English, G.M.N. College, Ambala Cantt. He has been General Secretary of Haryana College Teacher Union for two terms and Member of Executive Council and Academic Council of Kurukshetra University, Kurukshetra. He is at present Manager D.A.V. Senior Secondary School, Ambala Cantt. Manager Lord Krishna Public School, Ambala Cantt and Member Managing Committee of D.A.V. Public School (Riverside) Ambala Cantt. After this retirement his main interest is translation of Spiritual Literature from Hindi to English language.

Dr. Bankey Lal Sharma, M.A. Ph.D. Philosophy, Śāstrī, taught Philosophy in different Govt. Colleges of Punjab and Haryana for 34 years and retired as Principal of University College, Kurukshetra University Kurukshetra in 1992. His field of specialization is Indian Philosophy. He had studied some of the works of vaiśeṣika, Nyāya, Buddism, and Vedānta in original Sanskrita. He has participated in the session of of All India Philosophical Congress and All India Oriental Conference and in National level seminars on Mahābhārata and the Gitā.

His publications include Tarkaśastra Praveśa, (Taraśāstra kā Adhunika Vivecana): A Haryānā Grantha Academy (now, Haryānā Sahitya Academy), Chandigar (at present, Panchukla). Manovikāra Vijñāna Aur Dharma Mein Vyāpta Sarikata: Hindi translation of O. Hobart Mower's book: The Crisis in Psychiatry and Religion: Published by Haryānā Hindi Grantha Academy, some research papers and articles, book reviews and Summaries of Articles Published in Prāci-jyoti Digest of Indological Studies, Kurukshetra University, Kurukshetra. He came into contact with Reverend Swami Ji in 1984. Since then he has been trying to do self-study in the light of Swamiji's Wisdom.

Ten Noble Qualities

That sanctify Antah-karan and thereby expedite Spiritual Liberation or Moksha.

1. Friendly attitude towards the entire creation *(Maitri Bhav)*
2. Sympathy and compassion for the suffering *(Karuna Bhav)*
3. Praise-worthy attitude towards merits of others *(Muditha Bhav)*
4. Affecting ignorance towards demerits of others *(Upeksha Bhav)*
5. Forgiving attitude and tolerance *(Kshama Bhav)*
6. Noble /Right conduct under all situations *(Sheel Bhav)*
7. Spirit of renunciation and self-sacrifice *(Daan Bhav)*
8. Right efforts and sincere commitment *(Veerya Bhav)*
9. Judicious care and introspection / meditation *(Dhyan/Smadhi)*
10. Superior intelligence and Intuitive power *(Pragya)*

—Excerpts from this book